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PRIVATE.

THE NATIONAL COUNCIL.

of the Congregational churches of the U. S.

REPORTS

FOR

PRESENTATION AT THE SESSION IN MINNEAPOLIS,

OCT. 12–18, 1892.

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CONTENTS.

REPORTS:

	PAGE
The Provisional Committee	3
Publishing Committee	5
Secretary	7
Directors	12
Delegation to the International Council	16
John Robinson Memorial	19
Temperance	22
Improvement of Public Worship	27
Sabbath Observance	32
Relations of the Benevolent Societies to each other	38
Ministerial Supply	44
Christian Unity	45
Systematic Benevolence	49
American Home Missionary Society	55
Congregational Church Building Society	63
Congregational Sunday-School and Publishing Society	65
New West Education Commission	75
Hartford Theological Seminary	78
Oberlin Theological Seminary	83
Pacific Theological Seminary	86

REPORT OF THE PROVISIONAL COMMITTEE.

This committee met immediately on the adjournment of the Council at Worcester, and made choice of G. Henry Whitcomb as chairman and Rev. Henry A. Hazen as Secretary.

On the suggestion of the Finance Committee of the Council in their report, the salary of the secretary was fixed at $1,500 per annum; that of the treasurer at $250 per annum; and that of the registrar at $200 for the three years.

A meeting was held at Memorial Hall, in Hartford, 1889, Dec. 12, at which committees, provided for, but not named by the last Council, were appointed. The payment of bills from two committees, of the last Council was authorized. The secretary was also authorized, between meetings of the committee, to fill vacancies in other committees, and to commission delegates to represent the Council.

The committee met in the same place, 1890, Dec. 4, and elected President Cyrus Northrop to the vacancy occasioned by the death of Caleb F. Gates, of Chicago, and Rev. Albert E. Dunning to the vacancy on the Publishing committee, occasioned by the death of Rev. Henry M. Dexter. Rev. Prof. George E. Day was appointed chairman of the John Robinson Memorial Committee, and Rev. Morton Dexter was named for the vacancy on that committee occasioned by the death of his father. It was voted to pay the expenses of the registrar and treasurer in attending the frequent meetings of the committee of arrangements for the International Council, also the expenses of the secretary in arranging for and attending that Council in London. The Rev. Charles M. Lamson was elected to preach the sermon before this Council.

At a meeting held on board the steamship, *City of Chicago*, July 1, 1891, the treasurer was authorized, in case of need, to borrow, not to exceed $3,000 to pay the bills of the Council. We may add that he found no occasion to act on this authority.

Dec. 3, 1891, another meeting was held in Memorial Hall, Hartford, Ct., at which the programme was arranged for this Council. Of this we need not speak in detail, for it is before you. We may properly call your attention to the fact that our duty in that matter

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has been that of arrangement only. The Council itself is responsible for every item on this programme with the possible exception of the extension of time, we have accorded to the College and Education Society for the presentation of some emergent features of its work and needs. The outline of work in this programme is full enough and may even now be criticised as crowded, and your committee could not arrange for any special topics and speakers without an extension of the sessions of the Council, for which they were not sufficiently confident of your warrant. They suggest the question, whether it is the judgment of this Council that a longer session should be arranged for in future, or the programme made shorter.

At this meeting, an overture was received from the Congregational Club, of Chicago, in reference to a Congregational exhibit at the Columbian Exposition in 1893, and the committee adopted this resolution: "That in accordance with the vote of the Council (*Minutes*, 1889, page 49) we hereby appoint Rev. Frank W. Gunsaulus, Rev. James G. Johnson, Rev. Wm. H. Warren, George W. Barrows, and Isaac N. Camp, a committee, with power to name their own chairman, add to their number and fill vacancies; and we authorize this committee to do whatever is practicable to carry out the purpose of the Council, as expressed in the resolution referred to in the matter of the Columbian Exposition; it being expressly understood:

1st. That if the Exposition is to be open on the Lord's day, this committee shall make no exhibit and this appointment shall become null and void.

2d. That the Provisional Committee incurs no financial responsibility for expenses of this undertaking.

Rev. Mr. Gunsaulus declined to serve on this committee and the secretary, as authorized, named Rev. F. A. Noble, in his place.

Of the action and plans of this committee they will speak for themselves.

The following resolution was also adopted: —

Resolved, that, in our judgment the time has come, when the churches should provide, by their annual contribution to the Council, for the payment in part of the necessary expenses of accredited delegates to the Council, so far as such delegates may desire.

In suggesting this important question for the consideration of the Council, the committee, without entering into elaborate argu-

ment, ought to name some of the reasons which lead them to this conclusion.

The delegates are sent by the churches, they come in the service of the churches, and it is hardly just that they be left to go at their own charges. The cost of attending the Council is not small, and to many of the delegates it is serious. We cannot afford to miss from these assemblies good men full of faith and Holy Spirit, frontier missionaries, or ministers, whose meagre salaries forbid their coming up to the feast; or excellent laymen whose limited income puts them in the same class. But if this is not to be the practical result, the churches must see to it that the reasonable expenses of such service shall be provided for.

We do not forget that there are difficulties and objections, and that questions of method must be carefully weighed before any such action is taken. For all this it is safe to trust the wisdom of the Council.

One practical suggestion we may add in conclusion. It is that the responsibilities of your committee are much increased by the growth of the Ministerial Aid Fund. For its discreet management, we need the presence on the committee of an expert business man. Such we have had; if the same be not continued, the Council, through its nominating committee, will do well to see to it that nothing less satisfactory is substituted. A good lawyer would also be a useful member of the committee.

REPORT OF PUBLISHING COMMITTEE.

In the outset we are called to remember the loss of a most important member of this committee, Rev. Henry Martyn Dexter, who slept in death on the night of Nov. 13, 1890. When, in 1877, this Council first found the need of a Publishing Committee, while the novel and serious undertaking of issuing a *Year Book* distinct from the former *Quarterly* was under consideration, Dr. Dexter was the natural chairman and leader; and if he has not since been continuously a member of this committee, the intermission has been more in form than in fact. Other men labored well, but it cannot be far from the truth to say that the churches owe the *Year Book* to him; to the resolution and skill which he brought to its counsels and to his labors and sacrifices, pecuniary and otherwise, in its be-

half. How wisely and generously he brought his great powers and ample scholarship to the service we must not linger to repeat, the fuller statement will devolve on others. But we must be permitted to say how near, and how tender is our share in the great loss which his death brought, not to our American Congregationalism and Christianity only, but to that which is world wide.

Nor can we fail to remind you of what this committee said in its last report, in words from his own pen, of the importance of a revived *Congregational Quarterly*. We are still "profoundly convinced that such a quarterly journal is indispensable to our best welfare as a denomination," and we trust the time is not distant when the question of such a publication will take practical and concrete form in the hands of some earnest and expert editors and publishers who shall be ready to undertake this most useful service to Christ and the churches and carry it to success.

We have to report the issue of the Minutes of the Council in 1889 and of the *Year Books* for 1890-2, with as much promptness as has been possible consistent with the maintenance — which we hold indispensable — of the high character it has reached in the past. We have endeavored to make each issue better than its predecessors. Of our success it is for the Council and the churches to judge. If by any means the Council can impress upon the churches the importance of more *prompt* and *full* returns, they can help those who have charge of future *Year Books* to publish them in April instead of June.

We ought to call your attention to one feature of the *Year Book* for 1890, the quinquennial statistics found in it. The gathering of these special statistics once in five years was approved by the Council of 1877, and the summaries obtained were given in the *Year Book* of 1886. The condition of the treasury did not then warrant their publication in detail. In 1890 this reason for their omission was happily removed, and the committee judged that if they were worth collecting they were worth publishing.

Under the Council's previous action, their collection and publication will be again due in 1895. To this fact we call your attention not recommending any action, but raising simply the question whether it is the pleasure of the Council to modify the schedule or leave your past orders to their due working.

As in previous years, we have given careful attention to the question whether any reduction was practicable in our neces-

sarily large printing bills. Cheaper work could be had. But this we assume that the churches do not want. For the quality of work done, it is clear to your committee that the house which has done our printing so long and so well, and we may add, with constant improvement, does not charge more than a fair price; less than that the churches would rebuke us if we sought.

REPORT OF THE SECRETARY.

In submitting this report I beg leave at the outset to call the attention of the Council to a question of interpretation of the Constitution too important to be decided by any authority less than your own.

Article II, paragraph 2, reads — "The churches united in State organizations, appoint by such body one delegate," etc. Has any body which is not a State body a right to representation under this article? In the last National Council, the association of Southern California sent a delegate who was received apparently without notice of this question; and a brother honored and beloved comes to this Council on the same appointment. Shall he be so received? The Secretary has not felt that he could properly interpret the action of the Council at Worcester taken without discussion, as establishing a precedent in the face of the letter of our fundamental law. Principles are involved which reach beyond the very simple matter, to which all would be inclined, of welcoming Southern California. Shall we divide a State? Shall we consent to a geographical line? That might be harmless; but how if the precedent should raise a similar question on lines which were not geographical? It is understood clearly to be the judgment of the Council and the churches that there shall be no division of States in the tables of the *Year Book*. Can the Council consistently recognize division for representative purposes?

In reviewing the triennium since the last session of the Council, we may congratulate ourselves on the successful working of the arrangement, made in 1886, to conform our statistics to the civil year. The transition involved some inconvenience if not friction, in reducing the various dates in use to one. But the friction has been less in fact than in anticipation, and has substantially dis-

appeared. The improvement in the value and convenience of our statistics has been too manifest for question. This period, 1889-92, is the first in which the results of this change have been secured throughout, and the figures form a more valuable study on this account.

I am directed by the By-Laws to "present comprehensive and comparative summaries for the three years."

To this end I have prepared tables, which may be included in print, but need not be read in full. From them I glean a few special items.

The number of our churches has now fully reached 5,000; standing in January at 4,986. In the tables I have again arranged the churches in three groups, the Eastern, numbering eighteen States if we count the District of Columbia and Delaware, in which State only is no Congregational church; the Interior, numbering fourteen States between the east line of Ohio and the west line of Missouri; and the Western also with eighteen States and Territories. In these divisions 2,120 of our churches are in the East, 1,842 in the Interior and 1,024 in the West. During the period in review 138 churches were added in the East, 300 in the Interior, 270 in the West, a total of 708; but 291 disappeared, leaving a net gain of 417. The loss of almost one hundred churches each year from our rolls, suggests many questions needing careful consideration.

For memberships the three groups of States count in round numbers 302,000, 169,000 and 54,000 reaching a total of 525,000. The gain in the East was 15,090 or .053 per cent; in the Interior 22,739, or .155 per cent; in the West, 11,660, or .275 per cent. The total gain has been 49,489, or, 104 per cent; 16,500 per annum. In the gain of members Illinois heads the list with 4,892, followed closely by Massachusetts, then by Ohio and New York. Iowa and Minnesota, California and Michigan come next, only these eight having gained more than 2,000. The most notable percentages of gain are shown by Colorado 50 per cent; Oregon 73, and Washington .95. On a smaller basis Montana gained .87 and Idaho 3.95, all of which suggests the larger hope for the great Northwest in the coming years.

Of Infant baptisms the East counts 13,411, or 44 to 1,000 members; the Interior 10,374, or 61 to 1,000 members; and the West 4,764, or 90 to 1,000; a total of 28,549 or 54 to 1,000.

This is an apparent gain over the previous three years, of 891. In fact it is probably two or three thousand larger, and shows a very encouraging increase. The reason for this remark is one of so much consequence to all who are accustomed to study the *Year Book's* summaries, that it seems worth while to call your attention to it. All comparisons, which include the figures for 1887, call for allowances, because in that report the period covered is more than a year, varying from a few months in some States to a full year in others. The transition to a uniform date made this a necessity for once.

The progress of our Sunday-schools is encouraging. They have gained annually 15,100, and reach a total enrollment of 625,975. The gains are distributed; in the East, 9,955; the Interior, 21,635, and the West, 13,713.

The Young People's Societies have been first reported during this period; and in two years show a gain of 792 societies and in members, of 38,944, reaching a present total of 2,994 societies and 145,100 members.

In benevolent contributions, the total for three years is $7,117,073, an average per church member of $13.55, or $4.52 per annum. The increase, above the previous triennium is $1,138,806. The East gave $4,710,725, an average of $15.58 per member; the Interior, $2,006,649, an average of $11.87, and the West, $399,699, averaging $7.22.

The home expenditures increase $4,962,996 and reach a total of $18,929,790, and divide, to the East, $10,852,111; the Interior $5,633,207 and the West, $2,444,472.

The approach of the end of the century, suggests some broader questions of progress, which may be timely. What gain has our Congregationalism to show for the hundred years? I have gone over this subject with some care and give approximate results in a table.

For Massachusetts, Connecticut and Maine, the figures can be relied upon as reasonably exact, and for the rest of New England the error must be very small. In New York and Ohio, it is not easy to give definite totals. For the period before 1840, I have taken the reported dates of church organizations as they now stand in the tables. This, of course, takes no account of churches which have ceased to be, and the complications of the plan of union, with the Presbyterians, would increase the difficulty of reaching any satis-

factory results. The problem of working out more definite conclusions deserves the careful attention of historic students among those churches.

Without repeating all the items of the table the comprehensive statement is that we have increased from 850 churches in 1800 to 5,000 in 1892, and that in the last decade we added 1,072 churches to the roll. In 1800 there were not 50 churches out of New England, 30 or 40 in New York, one in Ohio, one in South Carolina, one in Georgia and one or two in New Jersey. In 1830, Michigan had added two to the roll, and in 1840 Illinois had 40 churches, Indiana three, Wisconsin 15, and we had crossed the Mississippi with six churches in Iowa. In 1850, we had reached the Pacific with four churches in Oregon and two in California.

In 1860, Kansas, Minnesota, Missouri and Nebraska are found on the roll; and in 1870, Alabama, District of Columbia, Florida, Georgia, Maryland, Mississippi, North Carolina, Dakota, Tennessee, Texas, Virginia, Washington and Wyoming appear, the largest accession of State names which any decade has brought, or is likely to bring, to our fellowship. In 1880 we find Arizona, Indian Territory, Nevada, West Virginia, and the last decade has brought us Arkansas, Idaho, Montana, New Mexico, North Dakota and Oklahoma. Delaware and Alaska remain to be possessed.

In 1886, I presented a table, comparing the membership of our churches with the total population of the country. This I repeat with the addition of the figures from the census of 1890. This develops a fact from which we may take some courage. The downward tendency in the ratio between the population of the country and the membership of our churches was arrested during this decade, and from 1.130 it rose to 1.126.

In our theological seminaries it is cheering to record a gain in the number of graduates. In the three years, 1883-6, 256 students were graduated; 1886–9, 284, and 1889–92, 346. If to these are added the increasing number of special students, found mostly at Chicago and Oberlin, and largely in training for labor among our foreign populations, there is ground for greater encouragement, and the average number in our seven seminaries for the three years has reached 556.

TABLE I.

	Churches.	Gain.	Added.	Members.		P. Cent.	Infant Baptism
				Total.	Gain.		
East	2,120	76	138	302,190	15,090	.053	13,411
Interior	1,842	191	300	168,948	22,739	.155	10,374
West	1,024	150	270	53,959	11,660	.275	4,764
Total	4,986	417	708	525,097	49,489	1.04	28,549

TABLE II.

	Benevolence.	Average.	Home Expenses.	Sunday Schools.	
				Total.	Gain.
East	4,710,725	15.58	10,852,111	324,064	9,955
Interior	2,006,649	11.87	5,633,207	217,025	21,635
West	399,699	7.22	2,444,472	84,886	13,713
Total,	7,117,073	13.55	18,929,790	625,975	45,303
3 years' increase	1,138,806		4,962,996		

TABLE III.

	Population U. S.	Cong'l. Ch. Members.	Proportion.
1860	31,443,321	253,765	1.124
1870	38,558,371	306,518	1.126
1880	50,155,783	384,332	1.130
1890	62,840,540	499,000	1.126

TABLE IV.

	Churches.	Members.	Total.	Gain per cent.
1800	850	–	–	–
1810	975	–	–	–
1820	1,100	–	–	–
1830	1,300	–	–	–
1840	1,575	183,244	–	–
1850	1,988	205,782	22,538	.12
1860	2,610	252,760	46,978	.23
1870	3,122	307,518	54,758	.22
1888	3,745	484,332	76,814	.25
1890	4,817	506,832	122,500	.32

REPORT OF THE DIRECTORS OF THE TRUSTEES OF THE NATIONAL COUNCIL.

Inasmuch as the trustees of the National Council, as such, can do business legally only in Connecticut, where their charter was obtained, they, for convenience of administration and in accordance with their by-laws and good, legal usage, have appointed themselves a board of directors, with power to hold meetings and do business when and where occasions may require, and have made it the duty of said directors to report for the trustees to the National Council.

At a meeting of the trustees Dec. 4, 1890, Cyrus Northrop was made a trustee in place of Caleb F. Gates deceased, and a committee was appointed to petition the General Assembly of Connecticut to amend the charter of the corporation so that "its capacity to receive and hold property shall be increased to the sum of five hundred thousand dollars." Thus far the committee have not been able to discharge this duty, but are expected to give it attention as soon as is practicable.

We have two trusts, the Knowles' Fund and the special fund, whose objects are the same ministerial relief.

THE KNOWLES' FUND.

Receipts.

Remainder from report of 1889		$298 47
Income to Sept. 12, 1890	$431 27	
Sept. 16, 1891	690 92	
Sept. 5, 1892	280 29	
		1,402 48
Special fund. Income to Sept. 16, 1891	$334 52	
To Sept. 5, 1892	440 29	
		774 81
Total		$2,475 76

Disbursements.

W. H. Moore, secretary of trustees, postage		$4 36
S. B. Forbes, treasurer, exchange of bonds	$0 75	
Receipt books	4 00	
Accrued interest on bonds	13 33	
Error in bank account	15 00	
Rent of safe	20 00	
Salary, three years	150 00	
		203 08
Beneficiaries		1,919 00
Remainder Sept. 5, 1892, in Charter Oak Bank, Hartford,		349 32
Total		$2,475 76

Assets.

Railroad bonds	$3,000 00
Real estate bonds	3,500 00
Savings bank deposits	3,500 00
Total	$10,000 00

SPECIAL FUND.

Receipts.

Donations to Sept. 12, 1890	$6,044 55	
Sept. 16, 1891	3,831 66	
Sept. 5, 1892	6,571 73	
		$16,447 94
Income to Sept. 16, 1891	$334 52	
Sept. 5, 1892	440 29	
		$774 81
Total		$17,222 75

Disbursements.

Ministerial relief committee. Ordinary expenses		$20 81
Knowles' fund. Income		774 81
Expenses of N. H. Whittlesay, secretary of committee, in collecting campaign in 1892:		
Printing	$80 48	
Personal expenses	200 00	
Salary, one and one fourth months	250 00	
Supply of his pulpit	277 00	
		$807 48
Invested		15,500 00
Remainder in Conn. Trust and Safe Deposit Company, Hartford, Sept. 5, 1892		119 65
Total		$17,222 75

Assets.

Savings bank deposits	$2,000 00
Debenture bonds	13,500 00
Cash remainder	119 65
	$15,619 65

SUMMARY — BOTH TRUSTS.

Receipts.

Remainder from 1889	$298 47
Income	2,177 29
Donations	16,447 94
Total	$18,923 70

Disbursements.

Expenses	$1,035 73
Beneficiaries	1,919 00
Invested	15,500 00
Remainders	468 97
Total	$18,923 70

Assets.

Total	$25,619 65

The Beneficiaries.[A]

Twelve persons were aided, six ministers and six widows receiving on an average $159.92 each, and residing in, Arkansas, 1; Connecticut, 1; Kansas, 1; Massachusetts, 1; Missouri, 1; Nebraska, 2; Ohio, 1; Pennsylvania, 1; South Dakota, 1; Vermont, 1; Wisconsin, 1.

The Donations.

The donations for the special fund came from fourteen States, as follows: —

Connecticut, $24.70.

Chester	$9 70
Hartford, Wethersfield Avenue	5 00
Lebanon, First	10 00

Florida, $2.00.

MacClenny, A.A. Stevens	$2 00

Illinois, $5,217.09.

Batavia, Mrs. L. C. Patterson	$10 00
Chicago, First	620 08
Plymouth	183 54
South	1,232 28
South Park, Rev. Henry Willard	16 00
Union Park, F. P. Noble, Mrs. A. F. Chambers	10 00 300 00
Dundee	17 33
Elgin, First	130 00
Evanston, First	711 65
Galesburg, First	121 90
Hinsdale	158 35
Kewanee	226 90
Oak Park, First	1,103 50
Ottawa, First	96 00
Princeton	116 56
Quincy, First	163 00

Iowa, $139.67.

Creston	$48 53
Davenport, Edwards Church	49 50
Decorah, First	10 21
Des Moines, Plymouth	12 80
Grinnell, First	18 63

Kansas, $104.75.

Leavenworth, First	$104 75

Massachusetts, $248.37.

Dalton	$145 00
North Andover	50 00
Springfield, North	14 34
Warren	25 00
Wrentham, First	14 03

Michigan, $770.51.

Charlotte	$31 20
Detroit, First	346 36
Woodward Avenue	143 24
East Saginaw, First	60 50
Edmore	1 50
Hartford	5 00
Leonidas	3 41
Olivet	39 75
Saginaw, First	138 24
Vicksburg, Sabbath School	1 31

Minnesota, $1,410.16.

Fairbault	$68 59
Lake City, First	17 30
Minneapolis, Plymouth	773 33
Northfield, First	29 84
Rochester	135 15
St. Paul, Park	55 35
St. Anthony, Park	16 14
Winona, First	314 46

Missouri, $748.01.

St. Joseph Tabernacle ch.	$40 00
St. Louis, First	285 75
" Hyde Park	9 00
" Pilgrim	413 26

New Jersey, $343.55.

Orange Valley	$51 13
Westfield	292 42

New York, $5,736.93.	
Brooklyn, Clinton Ave.,	$390 80
Canandaigua, First	167 20
New York Broadway Tabernacle ch.	4,928 93
Rev. W. M. Taylor	250 00
Ohio, $611.91.	
Cincinnati, Columbia ch.	$12 37
Cleveland, Hough Ave.	3 23
Plymouth	70 51
Columbus, J. C. Briggs	25 00
Benjamin Talbot	20 00
First Church	203 00
Medina, First	40 00
Oberlin, First	126 25
Second	75 00
Toledo, First	$36 55
Central	60 00
Vermont, $200.00.	
St. Johnsbury, Franklin Fairbanks	$200 00
Wisconsin, $828.29.	
Beloit, Second	$24 85
Eau Claire, Elijah Swift,	100 00
Fulton	15 38
Jamesville, First	38 00
La Crosse, First	191 91
Madison, First	78 75
Milwaukee, Grand Ave.	120 40
Plymouth	170 00
South	89 00

By order of the directors,

WILLIAM H. MOORE,
Secretary.

HARTFORD, CONN., Sept. 7, 1892.

REPORT OF THE DELEGATION TO THE INTERNATIONAL COUNCIL.

THE delegates appointed by the last Council to the International Council were thirty-five in number. They were empowered by your vote to fill vacancies in this number and also to add thereto as the basis of representation fixed for the General Council might require; and to choose from their number a committee of eleven, authorized to take part with the representatives of other bodies in all the preliminary arrangements for said Council.

The delegates met immediately after the adjournment of the Council, and selected the committee of eleven. With three changes occasioned by the death of Rev. Henry M. Dexter and the resignations of Rev. David Gregg and Hon. Nathaniel Shipman, this committee now consists of Samuel B. Capen, Rev. James W. Cooper, Rev. Albert E. Dunning, Rev. Samuel B. Forbes, Rev. Henry A. Hazen, Rev. Arthur Little, Moses Merrill, Rev. William H. Moore, Rev. Alonzo H. Quint, Rev. Edwin B. Webb, and G. Henry Whitcomb.

A subsequent meeting of the delegates was held at Saratoga Springs, June 4, 1890, at which they empowered this committee to fill vacancies and select additional delegates, with the charge that in this selection due regard should be had to an equitable representation of the States, and finally that the committee should "do whatever else this delegation may properly do to further the purpose for which they were appointed."

Hence if the delegation is to report to the Council the committee of eleven must speak for it.

We cannot omit, in the outset of such report, allusion to the inroads which death has made in our delegation. Four of the gentlemen, originally named by the Council, were prevented by death from fulfilling the service, Frederick Billings and Caleb F. Gates, Rev. Israel E. Dwinell, the able and honored preacher before the last Council, and Henry Martyn Dexter, a beloved member of our committee, and active in all our early consultations until death called him from us. At the last meeting, where he was present, he was unanimously chosen to preach the sermon before the Council. Such a discourse from him would have been a contribution to our Congregationalism, the world over. But He who makes no mistakes called him to higher service, in the fulness of his powers. The providence was most impressive which took him from us within a few hours of the death, on the other side of the sea, of Dr. Alexander Hannay, the honored and beloved English secretary to whom, more than any other man, we owe the call and meeting of the International Council; and we may remember them together, with love and gratitude to God that he gave us such leaders whose work lives and will live not least effectively in our International Councils of the future.

And since the meeting of the Council, three brethren who shared in it have died. Rev. Alfred H. Hall, a faithful and beloved brother, Prof. Joseph H. Benton, a useful and honored pioneer, in California, and Prof. Lewis F. Stearns, whose admirable paper on the Trend of Religious Thought in this Country, strongly impressed the Council and showed the fitness of this young brother to be a leader among us in the future, if God had spared him to us. That this should have been his last public service, is one of those mysteries we cannot easily fathom.

In the discharge of their responsible duties, this committee had occasion for many meetings, and for entrusting some details of its

work to a sub-committee. The appointment of additional delegates until the number had reached one hundred, the quota assigned to the United States, was a delicate and difficult task. In their selection, the committee sought to be impartial and fair to all, and if they were at liberty to publish the names of gentlemen, who for various reasons declined their appointment to this service, their efforts in this direction would be made more apparent. It was not easy to secure the presence, in London, of the exact number called for, and our instructions from English friends were to secure more, rather than fall short; and we congratulate ourselves on the result, one hundred and one being officially enrolled as present.

Our correspondence with the English committee was very satisfactory. In elaborating the programme many minute details were of course involved. Our suggestions were courteously invited from the first and always received with friendly consideration, if not, as in most cases they were, adopted. On our part we emphasized the assurance to them that we recognized the final responsibility as resting upon them, and that we wished them to act as freely as that fact required upon any proposals made here. Of the character and success of this great assembly, it is not our province to speak in detail. But we must not fail to emphasize the conspicuous, abounding, delightful hospitality with which our English friends received the American delegates, not to speak for those from other parts of the world. Their *homes* were open to us and to any who have been fortunate enough to try such an experience no more can be said. Without stint or measure, their best was at our service.

The papers and discussions were of a high order, and worthy of the occasion. But the great value of the Council was in its practical expression of our world-wide fellowship. The power of this was felt by all. Degrees of latitude shrank to small proportions when Congregational followers of the Master joined hands, from America, Australia, Great Britain, Africa, Japan, Sweden, and many lands. Our common problems and peculiar difficulties are understood, and we can join forces for a united advance, as never before, in all our activities.

Two practical issues of the Council we ought to mention. One was the appointment of a committee of nine, "To take into serious and deliberate consideration the question of unifying the statistics of our Congregational churches" throughout the world.

The discussion of a paper by the registrar of this Council led to this action, and the American members of this committee are Rev. A. H. Quint, the registrar and the secretary of the Council.

The other is the appointment of a committee of fifteen charged to lay before this National Council the desire that a second International Council should be called by our National Council substantially as the first was called by the Congregational Union of England and Wales and at such time as you may determine. From that committee you will duly hear.

We need only add in conclusion that the crowning service of the Congregational Union of England and Wales was rendered, in printing the proceedings of the International Council, including all the papers and addresses in a fine volume of four hundred and eighteen pages which was distributed without charge to all the members of the Council.

E. B. WEBB, *Chairman.*
H. A. HAZEN, *Secretary.*

REPORT OF COMMITTEE ON JOHN ROBINSON MEMORIAL.

The committee appointed by the National Council to erect at some suitable place in Leyden, Holland, a monument commemorative of Rev. John Robinson, respectfully present their final report.

After a longer delay than was anticipated, the grounds of which have been sufficiently communicated at previous meetings of the Council, the work entrusted to the committee has been completed by placing a solid and tasteful memorial tablet in bronze about seven feet high and six broad, on the exterior of that part of St. Peter's Church which directly faces the site of the dwelling occupied by Robinson and from which he was borne into the church for burial.

Beneath the figure of a vessel representing a ship of the seventeenth century, under which are the words "The Mayflower, 1620", is the carefully worded inscription, designed to incorporate as much of the known history of Robinson and his connection with the Pilgrim Fathers as the space would allow. It was cast in raised letters which form a solid part of the tablet itself and

which it is almost impossible to obliterate or efface. It reads as follows: —

IN MEMORY OF

REV. JOHN ROBINSON, M. A.

Pastor of the English Church worshiping over against this spot A. D. 1609–1625, whence at his prompting went forth

THE PILGRIM FATHERS

to settle New England in 1620.

Buried under this house of worship, 4 Mar. 1625, æt XLIX years.

IN MEMORIA ÆTERNA ERIT JUSTUS.

Erected by the National Council of the Congregational Churches of the United States of America,

A. D. 1891.

We could have wished that it had been given to our esteemed associate and friend, the Rev. Dr. Dexter, the untiring investigator of the history of the Pilgrim Fathers, to make this announcement. He had taken from the first the most lively interest in the proposed undertaking and had shared in all the consultations respecting it. To him the final form of the inscription is largely due. He was one of the two members of the committee who at their own expense made a special visit to Leyden to determine upon the proper site for the tablet and to obtain from the authorities of that city the permission required for its erection. And when these preliminary arrangements had been settled and it became necessary to take the pecuniary responsibility of ordering the tablet to be cast, he expressed his readiness to contribute one third of its estimated cost of $1,500. His sudden and lamented death in November, 1890, deprived us of his further co-operation, but the payment of his intended gift by his son, followed by the subscription of a like sum in the name of the children of the late A. S. Barnes, together with generous donations from friends of the enterprise in different parts of the country, left no doubt after a few months that the whole estimated expense of the monument, the celebration at Leyden and the printing of the pamphlet containing an account of the proceedings, would be adequately provided for.

In this connection the committee desire to express their obligation to the Rev. Dr. Walker of Hartford and the Congregational Club of Connecticut, whose united subscription amounted to $400. And also to the Congregational Conferences of New York and Brooklyn which, each at the motion of Dr. Wm. M. Taylor and Dr. A. J. Lyman, contributed the sum of $200 and completed the subscription called for.

The memorial tablet, for the casting and finishing of which and its delivery in Leyden, several months were required, is with a single exception the largest of the kind ever made in America. It is without a flaw and reflects much credit upon the skill and carefulness of the Henry Bonnard Bronze Company of New York by whom the work was executed. It was promptly shipped to Holland at the time agreed upon and placed in its position in readiness for the celebration, which it was arranged should take place as early as practicable after the adjournment of the International Congregational Council in London.

The celebration was held on the twenty-fourth day of July, 1891, in the presence of a large company, including American and British members of the Council, representatives of the Congregational Union of England and Wales, Yale University and Mansfield College, Oxford, and many of the magistrates, University professors and other citizens of Leyden, and was regarded by all as worthy of the occasion. The carefully arranged and impressive services consisted of a devotional exercise, the reading by the secretary of the committee of a brief history of the steps taken in the name of the National Council to place in Leyden a tribute to the memory of John Robinson, and the formal unveiling of the tablet, after which the company present passed into the venerable church building where an extended historical address commemorative of Robinson and the Pilgrim Fathers was delivered by the Rev. Charles R. Palmer of Bridgeport, Conn., to which interesting and appreciative responses in Dutch and English were made.

The monument thus erected was formally committed to the care of the authorities in charge of St. Peter's church. It will be faithfully guarded by them as investing with new interest the ancient house of worship, which beyond any other is the Westminster Abbey of the Netherlands. The historic inscription in its conspicuous position in the heart of the city and in full view of all who pass by, will be read and re-read from generation to gener-

ation by the people of Leyden, and be to them and to visitors from all lands, a witness of the undying reverence and honor in which the memory of Robinson and the company on board the Mayflower is held by the Congregational Churches of the United States.

The commemorative address, with a more full account of the proceedings, has been printed in a pamphlet form and sent, as was due, to all by whose aid the committee were enabled to meet the expense of the tablet and the celebration. Copies have also been presented to the libraries of several Colleges, Universities and Historical societies, and to a considerable number of Congregational home missionaries.

It was impossible to estimate in advance, except in a very general way, the amount of incidental expenses which the whole undertaking would call for. It has proved to our gratification to be less than was thought to be probable. The overplus therefore, in the hands of the treasurer will be returned to the donors unless they authorize their subscriptions to be appropriated in some other direction.

GEORGE E. DAY, *Chairman.*
MORTON DEXTER, *Secretary.*

REPORT OF COMMITTEE ON TEMPERANCE.

REV. RICHARD CORDLEY.

Your committee feel that the subject of temperance deserves of this Council more than a passing notice or formal resolution of sympathy. In fact the Council itself has implied as much, by making its Committee on Temperance one of its standing committees. It is an old subject, but it is one of those old subjects which are ever renewing themselves in fresh and living experiences. The great obstacle which confronts us in every line of moral or social progress is intemperance. If we are striving to alleviate the conditions of the poor, we find intemperance the most prolific source of poverty and its worst aggravation. If we are seeking to lessen crime, we find intemperance to be the instigator or abettor of more than two thirds of the crimes committed in our land. If we are striving to purify our politics and elevate our national life, we find the open saloon to be the perennial fountain of corruption and fraud. The drink habit and

traffic destroy manhood, desolate homes, foster disease, and go in the van of the pestilence, to prepare the way. It costs more in money than bread; it consumes more property than fire; it destroys more life than war, pestilence, and famine combined. These are all well known facts, so well known by everybody, that their very familiarity blunts the edge of any appeal based upon them.

But a body of Christian men cannot allow the commonness or the greatness of an evil to blind their eyes or paralyze their efforts. The very commonness of the evil but intensifies the obligation of resistance. The very steadiness and persistence of the enemy demands equal steadiness and persistence in the friends of purity and sobriety. The attitude of the Church of Jesus Christ towards intemperance, can never be other than that of persistent, uncompromising resistance. Its constant effort must be to save men from the power of strong drink. Its ULTIMATE AIM must be, the EMANCIPATION OF THE AMERICAN PEOPLE, FROM THE BONDAGE OF LIQUOR — ITS USE AND THE TRAFFIC THEREIN.

The methods of warfare must be various. The subject is many sided and the conditions different at different times, and in different places. We can name only some of the general lines of operation.

1. MORAL METHODS. These must be first, and always, and everywhere. Whatever be the state of progress and whatever other methods are employed, the moral aspects of the case must ever be kept at the front. Men must be saved from intemperance as they are saved from sin, by the implanting of a sober purpose. In this as in other things, the kingdom of God is within. No man is safe, no child is safe, unless he has become a law unto himself. Every man's own soul must be made a citadel of sobriety, and so fortified against the foe. Back of everything else, and as the basis of everything else, there must be the individual conscience made intelligent, and made quick to respond. Without a temperance conscience there will be no temperance law. For law will rise no higher than the convictions of the people. And even if laws should be secured, they would be a dead letter on the Statute book, except as the intelligence of the people approves them, and the conscience of the people sustains them. If there be law, the Christian conscience is needed to give it effect; if there be no law, the Christian conscience is needed to

protect the individual in the midst of temptation. The principles of temperance and the perils of strong drink must be continually held up, that they may enter into the thinking of all the people. In striving for better laws, there is danger that we fail to keep the public conscience up to the level of those laws. Iowa temperance men say that the ground lost there, has been due to the fact that a large class of young American voters has come up, who have heard little else than the legal aspects of the question discussed. They therefore have no conscience against the use of liquor, and are captivated with the specious cry of "Personal liberty." Constant temperance instruction, and a constant appeal to conscience must be fundamental to all progress in temperance reform.

In our Sunday School the subject of temperance should be made prominent. Lessons on the subject should be made emphatic, and all proper occasions should be used to enforce the truth. The children should be made to understand the sin and perils of strong drink, and be early committed in conscience and expression, to habits and convictions of sobriety.

In our public schools the effects of alcohol on the human system should be taught. All honor is due to the Woman's Christian Temperance Union, for its success in securing laws requiring this in the public schools of so many States. Our churches should encourage this, and see that the law be not made void by indifferent teachers, or hostile school boards.

The pulpit should never let itself be indifferent on a theme so vital to both morals and pure religion. The day has gone by when this theme can be barred from the pulpit. It must take its place with other great evils and sins, and receive its share of attention, and all the larger share on account of its magnitude and affrontery. The pulpit cannot afford to be dumb in the presence of an evil which outranks all others, and aggravates all others. It must be line upon line, precept upon precept. From beginning to end, and through the entire range of Christian instruction, the principles of temperance must have prominence, and must be enforced by pulpit and press, in Sunday School and home.

2. Another method of promoting temperance is by legislation. This must be the ally of moral training, not a substitute for it. The evil of drinking is the primary evil. It is because drinking is such a curse that selling is such a crime. Law must rest a

conviction of the wrong. We must first clarify and strengthen the Christian conscience, then restrict the temptation that assails it. Temperance legislation does not aim to substitute law for moral training, nor legal restraint for moral stamina. But its aim is to make moral training more effective, and give moral stamina a wider field. The enlightening and quickening of the public conscience must go on step by step, with the progress of restrictive legislation. Legislation is not an end, but a means to an end. The end must ever be to save and lift up men.

To this end Christian people should seek to secure the best laws attainable. The best attainable may not always be the best conceivable. But consecrated Christian wisdom will use the best at hand.

We do not feel inclined to class among such laws, what are known as license laws. The claim of such laws to be restrictive, we think misleading. They may lessen the number of places of sale and this is all we have ever seen claimed for them. This is a different thing from lessening the amount sold and drank. The number of places of sale may be reduced, while the amount drank may be increased. The reduced number, by increased attractions, may draw an enlarged patronage. Then again Christian people cannot consistently endorse a system which gives legal sanction to an evil, and concedes in its very terms its right to exist.

But there are many restrictions which are legitimate and which concede no principle. *There are restrictions as to time*, compelling saloons to close at certain hours, and on certain days. We thus have early closing, Sunday closing, and closing on public days. *There are restrictions as to place*, putting the traffic as far as possible from the homes of the people, and from the neighborhood of all schools. *There are restrictions as to persons*, forbidding the sale of liquors to minors, and to habitual drunkards.

All these restrictions are based upon the evil of the traffic, and they imply the right to suppress it altogether. The ultimate aim of all Christian effort should be the entire suppression of the open saloon or tippling house. It is an ever present temptation and a constant source of corruption. It has been tried and found guilty and deserves to perish. Toward this all minor efforts must move. Exclusion from residence sections and schools, from certain times and persons, point to local option by towns and counties, and this

again to prohibition by State or nation. We do not count these minor attainments as final. In gaining these we do not consider that we have already attained, but "forgetting the things that are behind, and reaching forth unto those that are before, we press toward the mark," the entire suppression of a corrupting, destructive, and wicked traffic.

It is not expected that strong drink will be banished, or that drunkenness will cease. But it is expected that the open saloon with its tempting and corrupting power, will yet be destroyed, and thus the great peril of our peace and life be removed. Men may drink still, but they who wish to stand will not be dragged down. The evil may not altogether cease, but the temptation will be put further away. No evil has been yet entirely abolished, and temptation has never yet been entirely destroyed. But we are bound to lessen evil all we can, and put temptation away as far as we can. Law cannot give men feet that they may walk, but it may clear the way, that the feet of the lame may not stumble. For this all Christian hearts devoutly wish; towards this all Christian effort should steadily press.

3. A third method of attaining in this line is political. It has been said that a Christian should be converted all over, even to his pocket book. We would add as no less imperative, "and also as to his ballot." His ballot should be one of the implements of a consecrated life. It is one of the mightiest powers possessed of man, and like every other power should be brought within the domain of conscience. Parties seem to be necessary to the attaining of common ends, but Christians should use the party to do good, and not let the party use them to do evil. They must not permit party policy to draw them into the support of bad measures or bad men. They would sooner see their party fail to elect than see it elect vile men. We would not dictate as to any man's party affiliations. But every Christian should keep himself so far independent, that he can make his ballot effective, for righteousness, and temperance and humanity. He need not be a political Ishmaelite, with his hand against every man, and every man's hand against him. But he should insist that the party which asks his support shall respect his Christian conscience in the measures it adopts and the men it nominates. Political managers of all parties will respect the Christian conscience, when they come to learn that it controls the ballot which Christians cast.

We need not think that this temperance agitation will subside. The evil against which we contend is a steady force in the world. It is ever claiming new victims, and new blood. The Christian conscience is also a steady force in the world, growing every year more enlightened, and more keen. These two steady forces are opposed the one to the other. The Christian conscience is but the human interpretation of Gospel thought and purpose. The thought and purpose of the Gospel, is to redeem men from the bondage of corruption into the glorious liberty of the Sons of God.

"And right is right, and God is God,
And right the day will win.
To doubt would be disloyalty,
To falter would be sin."

REPORT OF THE COMMITTEE ON THE IMPROVEMENT OF WORSHIP.

REV. LYMAN ABBOTT.

The report of the Committee on the Improvement of Worship, presented to the Council at its last session, was so comprehensive, and covered the ground, historically and philosophically, so fully, that nothing is left to your committee beyond the expression of a cordial approval of that report, except to supplement it by some practical suggestions.

I. We desire first of all to reaffirm the fundamental principles of our fathers on this general subject. As against those who maintained that spiritual life may be conferred by mechanical or semi-mechanical means, through an official priesthood, and as against those who held that the main function of the Church is its conduct of public worship and its administration of sacraments as means of grace, they held that truth intelligently presented and apprehended is the divine method for the impartation and development of the spiritual life, and that the great commission given by Christ to his followers is to preach and to teach; that is, to proclaim the glad tidings and to instruct those who have accepted Christ in the principles of his kingdom. The modern minister is a successor, not of the Jewish priest, by whom alone temple worship could be conducted, but of the unhierarchical order of prophets by

whom public instruction in the principles of the Theocracy was given. Plans for the introduction of sacramentarian theories or ritualistic practices are not plans for the improvement of public worship. We do not propose a return to the methods and the theologies of the mediæval Church, discarded by the Reformers and still more emphatically by the Puritans.

II. The object to be kept constantly in mind in the improvement of public worship is spiritual development. It is easy, by turning our Sunday evening service into a sacred concert or a stereopticon show, to fill the church. But churches do not exist to be filled, nor are ministers ordained to fill them. It is better to instruct in the divine life one soul than to entertain æsthetically a thousand. The only question which any church or minister can worthily consider concerning public worship is, How can it be so conducted as to develop the life of faith and hope and love in those who participate in it. Our problem is not how to make great congregations, but how to make devout men and women. Every suggestion for the improvement of public worship is to be measured by this standard, and by no other.

III. One method for the development of spiritual experience is undoubtedly the expression of that experience by one person *to* another person. Another method is adequate provision and encouragement for the expression of spiritual experience *by* the person whose experience is to be developed. The bane of ritualism is that it tends to prevent such expression, and makes the congregation wholly passive. In the now famous cathedral services the psalms and prayers are sung, and, where singing is impracticable, intoned. The congregation are not provided with the music, and rarely join in it, except to sing in monotone the "Amens." What in the simpler liturgical forms was worship tends to become æsthetic enjoyment. But the same evil exists — though the form is different — in those non-liturgical churches in which the congregation are wholly passive, in which the minister preaches, reads the Scripture and prays, and a choir in the gallery sing, while the people simply sit still and listen. Alike in the elaborate liturgy of the cathedral and the nonliturgical service of the old-time Puritan church, the congregation are, too often, passive, receiving from others, expressing little or nothing themselves. The improvements in public worship are to be made chiefly by providing some method by which the congregation can take a larger part in the service, which is now

too often a monologue varied only by a musical performance not always of a high order.

IV. The most simple method of congregational participation in public service is by the introduction of responsive readings. The Puritans used Scripture in church service exclusively, or almost exclusively, for instruction. But there are portions of Scripture which are admirably adapted to and were originally designed for devotional use. This is especially true of many of the Psalms, of some portions of the prophets, and of a few psalm-like passages in the New Testament. Such devotional use of Scripture, by responsive readings, should not exclude the reading for instruction; and the passages should be carefully selected with especial reference to their adaptation to employment in antiphonal service. Where there is or can be proper musical preparation antiphonal chanting, by a choir and the congregation, may be profitably employed with the very best spiritual effect; for the simple reason that music is the natural language of emotion.

V. There are certain spiritual experiences which are substantially common to all the members of every congregation. These common experiences of humanity have found expression in prayers which have become part of the common spiritual wealth of the Christian Church. Chief among these is the Lord's Prayer, our Master's own epitome of the common wants of humanity. But there is also no inherent reason why our congregations should not use as a medium for public united prayer such beautiful expressions of penitence and gratitude and aspiration as the General Confession, the General Thanksgiving of the book of Common Prayer, the Prayer of St. Chrysostom, and the Prayer for all Sorts and conditions of Men. The fact that these forms have been used in other communions need no more operate to exclude us from their use than the similar employment by other communions of the traditional forms of benediction.

VI. In many of our congregations, however, there is a sensitiveness on this subject which the minister will be wise to respect. He must remember that the object to be kept constantly in view is the improvement, not of public ritual, but of public worship; and if the effect of the supposed improvements is to excite hostility and to stir up strife and dispute, the public worship is not improved. Where differences of sentiment exist, as they do in many of our churches, a wise compromise may be effected by leaving the regu-

lar service unchanged, or introducing changes only very gradually and by substantially universal consent, and by arranging for occasional special services of a more congregational character. For this purpose admirable and adequate provisions are furnished by the Chautauqua Vesper, the Brookfield Services, and others of the same general character. Both of these may be confidently recommended as well worthy the examination of ministers who wish to try experiments in this direction.

VII. But probably the greatest improvements in public worship — at once greatest in their effect upon the spiritual life of the congregation and most easily introduced — are in the musical services. The improvements most needed in this phase of our service are a recognition of the fact that music is not an æsthetic addition to public worship, but a component part of it; the insistence that those who conduct it shall be themselves possessed of a spiritual life, and shall use music for the expression and development of spiritual life; and provision made, by proper methods of education, by the use of congregational hymn and tune books, and by the creation of a public sentiment in the Church, for both more and better congregational singing. Upon this most important point your committee specially commend to the attention of the council and the churches the following suggestions prepared for them by one of their number who has made church music a life study — Professor F. B. Rice of Oberlin College:

Whatever is unsatisfactory in the present condition of music in our Congregational churches is due mainly to a failure on the part of a large portion of the membership to appreciate what advantages are possible, and perhaps also some degree of ignorance as to the proper means to secure needed improvements. The reasonable way to treat our church music is to put it into a somewhat similar position with other departments of Christian work and worship. It has generally, though no doubt unintentionally, been neglected or dealt with in an empirical and haphazard manner, and it will take some time to bring about an effective change.

Our first suggestion is that the music of the church should be put into the care of a competent, Christian musical director — we emphasize *Christian* — one who is in sympathy with the work of the church, and who will co-operate sympathetically with the pastor in the different phases of his work, both working together, each in his own sphere, for the one common end — the building up of Christ's kingdom in the hearts of men. He should give his time — if practicable, his entire time — to the Christian development of the musical interests of the church. He should seek out among the young people of the church those who have musical talent,

and from the best of these organize a choir. From those not yet ready to join the choir should be organized one or more classes, as necessity may require, for instruction preparatory to admission to the choir at a later period. If the musical director be a thoroughly educated musician, competent to give sound instruction, as he should be, he can, at least in many cases, provide for the necessary solo singing by giving private instruction to some of the more talented singers on the respective parts. In this way the compensation which the church could make, instead of being paid to a quartet of solo voices, can be used in developing the musical talent of the church.

Music has always been regarded as an important factor in religious work, but, singularly enough, our churches have generally been satisfied with whatever came to hand, and hence our church music is largely the result of a series of accidents, more or less happy, rather than of systematic, organized, and intelligent purpose. Suppose that the course pursued by the Church in regard to her ministry had been similar to that pursued in regard to music; that instead of making suitable provision for the preparation of young men for this office, the Church had been content to supply the pulpit from the ranks of men who might chance to possess some skill in public speaking, with little regard to other qualifications. Such a supposition seems almost inconceivable, and yet this is analogous to what our churches, though with some notable exceptions, have been content to do for the musical part of their worship. The young man of musical talent is left to educate himself as best he can, in his own way and at his own expense. He seeks instruction with special reference to what he fancies he may need as a musician, with little thought as to what he needs as a man, still less a Christian man. The associations amid which he lives and grows artistically are in no sense religious. In the course of time he becomes a musician, and the church, unable to find a man better fitted for the work, places him in charge of this part of their worship, without regard to his spiritual experience, if not without regard to his moral character. It is easy to see that, aside from his musical qualifications, he is likely to possess little that will be of value in this important office. His deficiencies are both seen and felt, and the good people in the church are amazed at the depravity of musicians, and sometimes are driven to such straits as to feel that they might better do without music. This is unfortunate alike for people and musician, but it is precisely what should be expected. Devout musicians do not grow without nurture, any more than devout ministers. Surround the two classes of men with the same kind of influences during the educational period of their lives, and they will not be so unlike when they become men.

In closing this report your committee desire to express their conviction that no one plan for the improvement of public worship can be formulated for the Congregational churches by the Council

or by any committee of the Council. This would be foreign to the genius of our order. We can only offer these general suggestions, not as a basis for any uniform liturgy, not even for adoption as general principles by the Council, but for public discussion in the methods customary among us, through the denominational press, and church, associational, and conference meetings.

REPORT OF THE COMMITTEE ON SABBATH OBSERVANCE.

The question of a right observance of the Christian Sabbath grows more urgent and important with each passing year. The National Council does well seriously to consider it.

We assume that the validity of the decalogue is not a matter of debate here or in any evangelical assembly. We do not stop to prove that the fourth commandment is no longer of binding force upon the conscience and life of every man who waits upon God reverently and obediently to know his will. Written by God's own finger upon tables of stone, and yet more deeply graven in the constitution of man and the subject animals, its uses for necessary cessation from the ordinary toil of life and the education of the religious nature, are too well established in all human experience to require further proof that the Sabbath is of divine appointment and of perpetual obligation. Nor is it deemed needful to take more than a passing notice of the effort to wrest that saying of our Lord, "The Sabbath was made for man and not man for the Sabbath," from its manifest inculcation to a shallow and superficial defence of all manner of desecration. Nor yet again are we frightened by the bugbear of "A Puritan Sabbath" as something to be feared and carefully avoided. There may be the remotest possibility that the great command can be too strictly and literally observed, but the probability is not dangerously imminent. And from that same Puritan Sabbath and the godly men and women who held sacred its every hour, has come down too large and goodly an inheritance of every blessing that can endow a nation with enduring riches, to lead us to despise their example or to lessen our heed that we walk in their footsteps.

I. The fact of an increasing disregard of any proper observance of the Christian Sabbath is too apparent to require more

than its assertion. Especially is this true in all our large cities. Excursions by boat and train abound during the entire warm season of the year, and are patronized by scores of thousands of people on every Lord's Day. All sorts of enterprises with political, philanthropic, social and sometimes even with religious ends in view, using the Sabbath as their day of opportunity, appeal to the thoughtless and excitement-seeking public for countenance and aid. Theaters, concert halls, and freak exhibitions flaunt their attractions and prosecute their regular business precisely as on any other day. Base ball and other athletic clubs play their games and gather their noisy crowds. Passenger trains on all our leading railroad lines increase in number, while the belated freight traffic is expedited with enlarged right of way. The Sunday newspaper is vociferously cried from early morning till midday, and even thrust into the faces of those on their way to the house of God. The drinking saloon, of course, plies its destructive trade, openly or by stealth, unceasingly day and night.

Nor is this all or the worst. There are yet other alarming indications of a careless and indifferent sentiment regarding the sacredness of the Lord's Day that are well calculated to awaken anxiety as to where all this drift is to end. The infection has spread to the ranks of professing Christians. To some extent — although we may hope quite inconsiderably — these may be found participants in most of the forms of desecration already noted, but in a far more noticeable degree in one other direction, viz.: that of Sunday travelling. This is deliberately and intelligently planned for. In the prosecution of business and for no other purpose, trains are taken on Saturday night that speed on their way all day Sunday and reach their remote destination late that night or in the early part of Monday. Thus a day is "saved" to business at the expense of a violated command. In other instances noon or afternoon trains are taken on Sunday, involving travel for the remainder of the day and into the night or following morning. Return trips are planned and carried out on the same basis. This has come to be of so common occurrence as to attract no attention and provoke no comment.

And in steadily increasing numbers church members are contributing to this form of Sabbath desecration, and do it with apparent unconcern. There are, we apprehend, few if any members, of this Council who cannot bear testimony to this lamentable

fact. A case is within knowledge where a church member, with all his family, left the house of God at the close of a short introductory service and sermon preceding the communion, in order to take a one o'clock train on which the remainder of the day and night was spent, and which enabled him to reach his destination a business day earlier than otherwise he could have done.

The fact of a somewhat noted doctor of divinity, — not of the Congregational denomination,— a year or two ago, may be recalled by some. Reaching New York by steamer from Europe Saturday noon, he took a later train, travelled all day Sunday and reached his distant home in time to appear before his admiring flock at the evening service, and effusively to inform them that his love for them was so consuming that he could do no other than hasten with all speed that he might look into their faces once more. In the presence of such shameful transgressions, how impressive is the reading of this simple narrative of the acts of the first disciples immediately following that transcendent sacrifice which stands unique and alone, alike in the annals of earth and heaven.

"And that day was the preparation, and the Sabbath drew on. And the women also who came with Him from Galilee followed after, and beheld the sepulchre, and how His body was laid. And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment."

Even ministries for the dead that could be reasonably postponed were not suffered to invade holy time!

II. Turn we now from this somewhat disheartening retrospect to inquire as to the cause of this alarming increase in the partial or total disregard of any proper observance of the Lord's Day. It is not far to seek. It is the love of money, as to which we have inspired authority that it is the root of all evil. Take away the gain that comes to every form of Sabbath-desecrating business, and it would shrink to proportions too small to be noticed. Excursions by rail and boat would cease. Athletic games would come to an end, and no longer would street car companies encourage them and actively interfere, as they do now, to defeat all efforts to secure their discontinuance through the operations of the civil law. Even the Sunday newspaper — the necessary advocate, apologist and defender of all forms of Sunday desecration, since it is conspicuous in the same condemnation — would discontinue its issues in thirty days after the fact was established that it did not

pay in vulgar dollars and cents. We should no longer be treated to the shallow and silly pretence that it is engaged in doing an invaluable moral work. Its back would be turned on its vaunted mission of beneficence the moment its profits disappeared from view — and these depend wholly upon its advertising. Railroad traffic would be reduced to the minimum of absolute necessity, for already intelligent managers are not slow to discover that their employés are positively benefited by a seventh day's rest from their exacting labors, and that their corporations share in the benefits through an increased efficiency.

Linked to this greed of gain and largely contributing to its encouragement, is the desire for recreation to be found among the laboring classes. Closely confined to their toil during the six working days, they clamor for the enjoyment which they think to be within their reach in the unoccupied hours of the Sabbath. And so they thoughtlessly insist that no inconsiderable number of their fellow workingmen shall be deprived of all Sunday rest and compelled to work seven days in the week, to minister to their desires, not discerning that every barrier that is broken down in this direction destroys one more defence erected between them and their exemption from similar demands. Nor can any candid and observing person among them deny that the recreation derived from Sunday excursions, to which they mainly resort, is a costly cheat and a disappointing sham. Whoever has witnessed the home-going of one of these expeditions — men, women and children fagged out, fretful and utterly uncomfortable, more tired than from the hardest day's work — must admit that the idea of there being any real rest or profitable recreation in such use of the Sabbath is a delusion and a snare of massive proportions. There surely is a better way.

The prolonged battle that has waged over the question of opening the World's Columbian Exposition on the Sabbath, completely embodied the various reasons and excuses that are constantly met with and urged in justification of the desecration of the Lord's Day. The great educational and informing opportunities there to be found were dwelt upon with mock unction and solemn pretence, and the alleged deprivations of the poor workingmen, shut out, as was claimed, from any chance to visit this great school for the people with its gates closed on the Sabbath, were movingly depicted. But when, at last, Congress, responsive to the urgent

and importunate appeals of Christian men and women everywhere, conditioned further national aid upon the presentation of a typical American Sabbath in connection with all other exhibits peculiar to our land, nothing more was heard of all this specious reasoning. It became at once a cold calculation in money making; a figuring up as to whether so many Sundays' gate receipts, less the expenses, would equal the aid voted from the nation's treasury. It was a simple sum in arithmetic, a question of profit and loss — only this and nothing more. The welfare of the workingman or anybody else had as little consideration as the command of God. Neither were worth a rush. Had this grave question been left to the decision of the managers of that great exhibition, its gates would have been flung wide open on the Sabbath; excursion trains would have crowded each other on every line of railway having any connection with Chicago; the country within a circle's radius of two hundred and fifty miles would have been swept well nigh clean of its population upon successive Sundays, attracted by greatly reduced rates of fare and every enticing allurement that the ingenuity of man could devise. The resulting demoralization as to the observance of the Sabbath would have been appalling. And as it was, even in Congress, the decision long hung in doubtful balance. The history of this struggle emphasizes anew the importance of arousing the conscience of the church, informing the masses of the people as to the dangers that await them in giving over the Sabbath to secular pursuits, and everywhere holding up before men the commandment of God, designed only for their good, and insisting that it ought to be obeyed.

III. And this leads us to inquire as to what needs to be done. Plainly the work of reform must begin in the church, for there has been a lamentable and distinct lapse in that quarter. One of its chief bulwarks is assailed and is in serious danger. It cannot condemn practices in which its own members are largely involved. "Physician heal thyself" will be the scornful and conclusive reply that will be made to every remonstrance, and that will hopelessly shut the door in the face of every opportunity for otherwise successful appeal. All participation in methods and business that involve a desecration of the Sabbath should be studiously avoided on the part of every Christian man. Sunday travelling, partial or entire, for business purposes, should be strictly discountenanced. Advertising in the Sunday newspaper should cease. Our duties

in connection with Sabbath-breaking corporations, and our use of the multiplied daily conveniences of life which are too easily allowed to invade holy time, should be taken into careful consideration with a view to bringing the work of the Lord's Day, whether imposed upon ourselves or upon others, clearly within the limits of necessity or mercy. This should be done with the sincere desire to honor God. Seeking His guidance, we may be sure that we shall not be suffered to go astray. Who can doubt that if the church thus rallied everywhere to the defence of an imperilled Sabbath, her testimony against its prevailing desecration would be listened to with profound respect, and her appeals would no longer fall upon unheeding ears.

Nor should our own observance of the Lord's Day be formal or perfunctory. It should be a glad and cheerful joining in the worship and praise of an infinite Benefactor and Friend. We should throng His courts with a desire to honor Him in the sight of all men, and to be instructed in all that pertains to that kingdom which, begun on earth, reaches on into ages incalculable and eternal. With our citizenship already in another country, even an heavenly, we ought with the more consuming desire to seek to grow familiar with its speech, to learn of its laws, to catch its spirit, and to know more of Him whom to know aright is life eternal. They who thus seek shall surely find. They who thus wait upon God shall be blessed of Him, and unto them will He be so revealed that they will be won to His presence with ever increasing profit and delight. The church in such attitude found "the problem of the second service," of which we are of late hearing a good deal, would be no longer so much as mentioned. And the world around, taking knowledge of our steadfastness, our devout joy and our faithful attendance upon the means of grace, would be attracted to see and to inquire what it is that so fastens our attention, kindles our hope and enthrals our desire, and witnessing our good confession would themselves be persuaded.

Thus aflame with love to God, and joyfully obedient to His commands, the church could go forth to vindicate anew the sacredness of His Sabbath, now so widely trampled under foot, and to lift up before men everywhere the admonition sounded forth amid the thunderings and lightnings of Sinai — "Remember the Sabbath day to keep it holy!" And then, turning to the "exceeding great and precious promises," which are held out to encourage

men in ways of obedience, the church could proclaim in the hearing of this nation — so wonderfully born, so providentially guided, so graciously preserved — the words of Divine appeal, uttered long ago, and yet having a pertinence and a persuasiveness as if they were but of yesterday:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, hounorable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words:

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."

Surely, for such a consummation for the church of God, and for our beloved land, we ought unceasingly to labor and devoutly to pray!

H. E. BAKER,
JAMES W. HUBBELL,
for Committee.

REPORT OF THE COMMITTEE ON THE RELATION OF OUR BENEVOLENT SOCIETIES TO EACH OTHER.

The undersigned committee was appointed by the last National Council under the following resolution: —

"*Resolved*, That a committee of nine, to be composed of men known to be in active sympathy with our various benevolent societies, but not identified with the administration of any of them, be appointed to consider the relations of our benevolent societies to each other, and to see whether there cannot be some re-adjustment of the work of the societies in the home field so as to bring about more unity and economy of labor, and to use their best endeavors in coöperation with the officers of these societies, to secure this readjustment as speedily as possible, if, after careful consideration of the whole question, it shall seem better to do so."

After careful consideration of the whole subject we respectfully offer the following report: —

I. We recognize the reasonableness and timeliness of the above resolution. The re-adjustment of the work of our benevolent so-

cieties in the home field seems theoretically desirable. Ideal unity of system, and harmony, economy and efficiency must always be important objective points in carrying on the work of the kingdom of God. We are profoundly impressed with the essential need of harmony and sympathy between Christian societies working in the same field. We also distinctly recognize not only the natural liability to, but the actual fact of some friction between some of our societies, both in the West and South.

The question of economy in maintaining seven societies, as compared with that of only two or three, may also be an open question. The question of the best way to promote the highest efficiency in all departments of our work, as, for example, in the college department of the American College and Education Society, or the work of the American Missionary Association among the Indians, is one which must often be discussed and re-adjusted by Christian men.

II. To meet difficulties along these lines, various expedients have been suggested. Some have proposed the consolidation of some of our societies, so as to reduce the number of agencies and thus promote both harmony and economy by having only one society in each field. Others have suggested the separation of church and school work, giving all the former to one society and the latter to another. Others still suggest the appointment of a standing committee of reference with whom all the societies could communicate, and whose duty it should be to arbitrate between societies when questions of difficulty arose.

III. With all these considerations before them, your committee have tried to obtain light from every quarter. They have solicited and obtained the full official views of all the societies concerned, not only as to their relation to each other, but also on the general question of expediency and efficiency in the entire work. Having thus looked over the whole field, we are prepared to offer the following facts and recommendations.

We are impressed with the significance of the fact that our benevolent societies for home work have come to their present status through a natural process of life in the development of the mission of our churches as related to our national history. They have not been arbitrarily appointed by ecclesiastical authority, but have sprung into being in obedience to great spiritual and social forces. They have stepped one by one upon the providential field when

called of God, and have fought and wrought along lines indicated by the exigent needs of the republic and the kingdom of Christ. Each has had its own memorable and beneficent history. In connection with the work and the modes of each, have grown up personal affiliations and heroic traditions, a most valuable *esprit de corps* and an attached and powerful constituency. These societies are like army corps, which are in danger of a loss of *morale* if the old leaders and standards should be taken away. Inseparable from this origin and history there has resulted independence in the councils of these societies and specialization of their methods. Here, as elsewhere, increasing complexity and differentiation of functions is a law of life.

It is necessary, therefore, to remember in makin gchanges that we are dealing with organisms, not machines, and that each of these societies has as a part of its life an historic consciousness and in some degree a separate constituency. With this view of the case before us, we still believe that changes will be demanded and must come in the future that will systematize and unify our benevolent work; but it is our conviction that they must come gradually, as the result of natural development. It is with the purpose of leading up to this, and giving opportunity for it, that we make the recommendations with which this report closes. It is but just to say that considerable favor was shown in your committee toward the suggestion of a speedy change in the administration of the College and Education Society, looking to a consolidation of that organization with the New West Education Commission. The reasons for this feeling, lie (1) in the fact that the work of the two societies is similar in kind; (2) the observed ratio of expense of administration to the amount administered by these two organizations makes it probable that consolidation would be decidedly in the interest of economy. Your committee are glad to report that already special committees have been appointed by these two societies to consider the advisability of such a consolidation. But apart from this one case, we do not think that the time is ripe for any immediate organic change, looking toward a new distribution of work in the interest of an ideal unity. The reasons for this conclusion, are: —

1. *Financial Reasons.* We are convinced that any consolidation of societies or any transfer of work from one society to another, at the present time, would result in a falling off in the aggregate

amount of our contributions, and possibly also an embarrassment of some societies with regard to their vested funds. The experience of the American Board should be a warning on this point. When it took up the work in papal lands, formerly carried on by the American and Foreign Christian Union, it appealed to the churches for a second contribution for that special field, but the money did not come. The Home Missionary Society had a similar experience a dozen years ago, when at the suggestion of the National Council it undertook the missionary work of the Sunday School and Publishing Society. The result was, that that work "disappeared and was not." A reduction in the number of societies would simply necessitate an increase in the number of departments of each. It could not lessen the amount of necessary supervision, except at the expense of efficiency, and hence could be no gain in respect to economy. The great difficulty to be overcome is not any present unwise expenditure of money, but the smallness of the amount raised as compared with the greatness and unspeakable urgency of the work. The things that in our judgment need reorganization are not primarily our benevolent societies, but the hearts of God's people. What we want most of all is not new enginery, but more steam. We have none too many societies for the immensity of the work.

2. *Administrative Reasons.* (1) It is manifest that the school work and church work of the Home Missionary Society and the American Missionary Association have grown upon their hands by a natural interdependence of the two. Any reorganization which would separate them would break the most delicate ties and tear asunder elements of civilization which belong both naturally and historically together. This it seems to us could not be accomplished, especially in the South, without great damage to both branches of the work of the American Missionary Association. The same is true of the Home Missionary Society. Its officers justly feel that they must support such academies as Worcester Academy at Vinita, Indian Territory, and Rogers, Arkansas, and the College at Lake Charles, Louisiana, for the sake of the welfare of the church work in those vicinities. The one is the natural feeder of the other. They cannot be put under different administrations without cutting natural cords of life. It may be said that if these interests cannot be put under different administrations, then divide geographically — put all work for a single field into the hands of

one society. This would seem to promote simplicity and unity, but the providential development of the different branches of the work, especially in the South, together with the peculiar condition of society there, seems to make it undesirable not to say unsafe, for either organization to withdraw from that field. The present complicated and perplexing phases of the race problem alone seem to demand the presence of both organizations in the South, if our work there is to be carried on with force and catholicity. It has been well said that "The Negroes, the Indians and the Chinese are too near the infancy line to be transferred from a society that has won their confidence, to one that has not." On the other hand, Christian work among a certain class of whites at the South can probably be better carried on by a society whose principal work is not among the blacks. Serious objections also lie against the assumption by the Home Missionary Society of the work of the New West Education Commission. The time may come when the free school work of the New West Education Commission may be supplanted by the public-school system of the Territories, leaving that society free to devote its energies to academies or high schools. But that good time is yet in the indefinite future, and to drop that noble agency, which is so potent a factor in the evangelization of Utah, and put its school work into the hands of the Home Missionary Society, which has neither the funds nor the facilities for carrying it on, would, in our judgment, be suicidal. Besides, the public feeling in Utah is such, that a transfer of the schools from an educational to a distinctively ecclesiastical organization would probably awaken an opposition which might defeat the entire work. Economy and efficiency might both be thus frustrated by forced and unnatural combinations.

(2) The divorce of church and school work in either home or foreign mission fields, would seem to us to overlook two essential facts: First, that church material has to be *created* before it can be organized into churches. A process of training in at least the elements of education must precede either citizenship in the State or permanent membership in the church. All education for these despised races should be religious, and all religion educational. Religion alone runs into superstition; education alone into secularism. It tears down the walls of superstition without erecting in their place the temple of a rational faith. Missionaries, therefore, must be teachers, and teachers, missionaries. The teacher's desk

must be a pulpit, and the pulpit a teacher's desk. This seems to be the matured conviction of all missionary workers after years of experience. The American Board, in the light of eighty years of service, and after many mistaken views on this point, have settled down to the conviction that it is necessary to *combine* school and church work. The same is true of the Presbyterian and other denominational boards, both at home and abroad.

The other fact which seems sometimes to be overlooked by those who favor a divorce of church and school is this: That secular schools alone do not necessarily improve a sin-cursed race. The infinite evil which lies upon the people where our missionaries are at work, is not chiefly ignorance, but sin. That cannot be removed by the spelling book and multiplication table alone. These may stimulate the mind and increase personal influence, but may, by that very means increase the power of evil. He is not a wise teacher who trains a man's hand and eye and brain, and thus puts a club within his grasp, unless he can, at the same time, put a clean heart under his blouse. It is of the very first importance, therefore, that races just rising from ignorance and degradation should be impressed at every step with the idea that intelligence and Godliness must be indissoluble. A noble object lesson to all our despised races on this point, is the church and the school-house standing side by side, or even combined in a single building, and operated by the same Christian society. We believe that this is both the Congregational and Christian policy on this subject.

3. *As to Harmony*, we are decidedly of the opinion that to give all church work to one society and school work to another on the same field, would bring such societies into closer contact with each other than now exists, without at all unifying the work, and this would greatly increase, rather than diminish the liability to friction. The remedy for friction lies, not chiefly in organic changes, but in personal consecration. We suggest that the way to get on harmoniously together in Christ's work, is not by having one party withdraw from the field and the other stand alone. The conditions of peace are a clearer understanding of each other's mission under God, and a more catholic and Christlike spirit. Some three years ago there was on foot in the interest of both harmony and economy a movement to have a joint superintendent of the work of the Home Missionary Society and the New West Education Commission. In Utah, for what seemed to be good reasons, that arrange-

ment failed. But the work of the two organizations in that field is now being vigorously prosecuted on the old basis with far less of friction and more of harmony than ever before. The existing basis of agreement between the Home Missionary Society and the American Missionary Association, approved by the Executive Committee and adopted by the annual meeting of each, and endorsed by the National Council, will, in our judgment, if carried out in good faith, secure the harmony desired, and release us all from that uneasy state of the public mind which results in the election of so many expensive committees.

4. *Recommendation.* While not believing in the utility of any standing committee of reference outside of the societies, we would heartily recommend that there be held at stated times, say semi-annually or annually, a joint meeting of the officers of all our benevolent societies; or that in some other way there be instituted a *systematic* and *constant*, not accidental and occasional, conference as to their work. This would naturally lead to co-ordinate plans and concurrent measures which would promote the employment wherever practicable, of common agents and superintendents. By such conference, moreover, there would naturally come about closer relations and a better understanding, and ultimately a *federation* of societies, as distinguished from organic union. We earnestly recommend that this idea be carried out by all our societies.

JAMES BRAND.
CHARLES A. DENNEY.
EDWARD D. EATON.
HENRY HOPKINS.
HENRY A. STIMSON.
LUCIEN C. WARNER.
A. L. WILLISTON.
A. H. QUINT.

REPORT OF THE COMMITTEE ON DEFICIENCY IN MINISTERIAL SUPPLY.

REV. WM. KINCAID.

Your Committee upon Deficiency in Ministerial Supply beg leave to report that, soon after the adjournment of the Council at which they were appointed, a consultation was held

by correspondence. The importance of the subject, the gravity of the situation and the necessity that measures be immediately set on foot to increase the supply of ministers of the gospel were deeply felt by all. The fourth of the resolutions by which the committee was constituted reads as follows: —

"*Resolved*, (4) That we suggest to this committee to consider the relations of the American College and Education Society to this undertaking, and, if they think it wise, to propose to the directors of that society to assume the responsibility of it."

This resolution was considered in all its bearings, and the conclusion unanimously reached that the American College and Education Society would, under God, be the most appropriate and effective agency for reaching the desired result. A memorial, therefore, signed by all the members of the committee, was addressed to this society, and a favorable response being received, the whole matter was left in its hands. What has since been accomplished in the direction sought will fully appear in the statement of the society to be laid before the council.

Respectfully submitted.

REPORT OF THE COMMITTEE ON CHRISTIAN UNITY.

At the last National Council, which met at Worcester, Mass., a series of resolutions on the subject of Christian Comity were adopted. These resolutions, we are happy to say, were taken up and adopted, without change, by the Presbyterian General Assembly, at its meeting in New York in the following May.

The National Council at Worcester constituted a committee on the subject of Christian Unity. The undersigned, members of this committee, beg leave to submit the following report with the accompanying resolution: —

The growing interest in the cause of Christian union is one of the most manifest and most auspicious signs of the times. In saying this, we would not exaggerate the disadvantages arising from the diversities that exist among Christians, such as are seen in their forms of organization and in their modes of worship and of Christian activity. It is not to be forgotten that in the ages when uniformity in these respects prevailed, ecclesiastical tyranny was at its height, superstition was rife, and Christian liberty

suffered an eclipse. In the apostolic age, there were differences in opinion on subordinate questions, the polity of the churches was not cast in exactly the same mould, and there was flexibility in the public expressions of devotion. In all Christian times the struggle to secure uniformity has been the fountain of bitterness, the source of an incalculable amount of oppression and suffering. No lesson of Church History is more clear than that union may be obtained at too great a price. It is never safe, in the pursuit of an ideal, to ignore the actual imperfection of Christian character, as well as of Christian knowledge. The spectacle of a single great commonwealth of Christians, linked together by an organic bond, is not worth the cost of the loss of personal freedom, the sacrifice of an outspoken advocacy of cherished opinions even on questions not essential to the faith, or the relinquishment of those modes of worship which best conduce to the edification of any considerable portion of professing Christians. Whatever may be the design of Providence as regards the external union of the different branches of the Church, such a consummation is undesirable unless the way is first prepared for it by such a development of Christian intelligence and Christian character as will avail to avert the calamities that would otherwise follow.

The promotion of Christian union, as far as Christian union is practicable, must begin from within. The first and great thing that is wanted is to give heed to the new commandment of Christ to his disciples, that they should love one another. When the followers of Christ, under whatever organization they may stand, shall come fully and cordially to recognize themselves as a *brotherhood*, in the sense attached to that term in the Apostolic days, with no false, sectarian reservation, the battle, as far as the evils of disunion are concerned, will be virtually won. When the Lord prayed for the unity of his followers, it was a spiritual unity that he had in mind. The cardinal truth for Christians to learn at the present day is that, although there are many folds, there is but one flock. All the folds are under the guardianship of the one Shepherd. They are equally the objects of his love and care.

Propositions looking towards organic unity are brought forward, from time to time, by different Christian bodies. The Church of Rome, through its chief pastor, on the calling of the Vatican Council, and on other occasions, has sent forth invitations of this nature to those who are without its pale. But those who are thus

addressed are treated as engaged in an unlawful mutiny, and are really summoned, however affectionate may be the terms employed, to submit to the authority that has been renounced. At the same time we gladly recognize in appeals of this character a spirit of sincerity. While we are Protestants, and as such feel bound, on suitable occasions and in suitable ways, to protest against what we consider the aberrations of the Church of Rome from the simplicity of the Gospel, we are far from looking upon that church as an anti-Christian Communion. We follow the Reformers, even in the heat of their contest, in acknowledging the Roman Catholic body as a branch of the Church of Christ. We welcome the opportunities to coöperate with its members, clergy and laity, in the advancement of the cause of Christian truth and of Christian morals. We honor them for all the services which they may render to our common Christianity.

The Protestant Episcopal Church, both in this country and in Great Britain, has recently come forward with an olive branch in its hands, to meet Christians of other bodies, including those of Puritan descent. The doctrinal basis proposed by the Episcopalians is at once evangelical and liberal. The offer to give liberty to dispense with written forms of worship is, under all the circumstances, a large concession. But by insisting on what is styled "the historic episcopate" as an indispensable condition of union, an apparently impassable barrier is raised. We might urge that the best scholarship of the present day, even within the pale of the Episcopal Church, discountenances the opinion that episcopacy, even in its simplest form, was made a law for the Church by its founders. We might urge that the formularies of the Episcopal Church itself nowhere affirm the necessity of the Episcopate to the constitution of a church. But we are content to say simply, that we cannot consider it consonant with the spirit of the New Testament to make a circumstance of external order a matter of so vital moment and that the effect of establishing such a test could hardly fail to be to lend powerful encouragement to a sacerdotalism, which we cannot but consider at variance with New Testament Christianity.

While specific overtures in the direction of organic union are encouraging indications of the pacific spirit of the times, it is in the spontaneous movement, in which Christians of different ecclesiastical bodies are coming together, for the promotion of the cause of the gospel, that we find the most signal and gratifying

harbingers of a better day that is coming. This voluntary coöperation, new forms of which are constantly arising in city and country, is breaking down the walls of sect. The power of Christian love, the dominating sense of a fraternal relation, a common pity for the fallen, and a common desire to lift them up, are forces which work with an unresting energy. They will lead in their own way in God's own time, to whatever modes of ecclesiastical connection seem requisite for securing their ends. Union that takes root in such a soil will be permanent, because it is vital. It will shut out the baneful rivalry of sects. It will show to the world that Christians, however they may differ in minor things and things not without their importance, are nevertheless one, children of a common Father, disciples of the same master.

A striking proof of the more charitable temper which is gradually spreading among the different Christian organizations is found in the fact that the spirit of antagonism is fast being superseded, or at least qualified, by a disposition to learn from one another, and thus to turn distinctive merits into a common possession. The several Christian bodies manifest a more open mind. They strive to discern what, if any, peculiar advantages may belong to ecclesiastical bodies with which they formerly stood in conflict, and to appropriate them, even when there is involved a modification of long established systems. Systems are candidly studied, which were once the object of a sweeping condemnation. The tendency of this process, which moves forward of itself, is slowly to assimilate to one another ecclesiastical usages that began with being absolutely dissimilar.

It may be inferred from the foregoing remarks that while we regard specific propositions which are brought forward, from time to time, for the organic union of churches, as of little practical value, except as signs of a growing fraternal spirit, we hail the various, wide-spread, spontaneous forms of inter-denominational coöperation in doing good, as the beginnings of a truer Christian unity than has existed in the past. They are more impressive than the voices of synods and bishops. They point towards the federation of churches for common Christian service. Such federal combinations of local churches of different denominations, in the several communities where they are situated, for philanthropic and charitable ends, should be promoted by all wise and proper means.

We recommend that the Council adopt the following resolution :—

Resolved, that the National Council deems it of paramount importance that all who profess and call themselves Christians, whatever their ecclesiastical relations may be, should bear in mind the new commandment which Christ gave to his disciples; that we hail with devout satisfaction the progress of the spirit of fraternal union among Christian people of every name; that for the promotion of this end, we acknowledge the obligation to avoid the magnifying of minor points of difference, thereby losing sight of the essential principles of Christian faith and conduct; and that we regard with earnest sympathy and approval the increasing tendency of Christians of different branches of the Church to join hands in efforts to diffuse the blessings of the gospel.

GEORGE P. FISHER.
HENRY HOPKINS.
J. M. STURTEVANT.

SYSTEMATIC BENEVOLENCE.

REV. SIMEON GILBERT.

PROPORTIONAL BENEVOLENCE.

THREE years ago, at the meeting of the National Council held in Worcester, an exceedingly thorough and instructive report was presented by Dr. F. E. Clark, in which a clear showing was made of the methods employed by the churches of our denomination in raising money for benevolent purposes. Letters of inquiry had been sent to nearly two thousand churches, and replies received from nearly one thousand. The independency of Congregationalism was pretty strongly exhibited in the diversity of methods used, although the "envelope plan" was found to be largely prevalent. Summing up the result of this study of all the facts brought out, the report urged this: "Systematize, but do not trust to system; inform; educate; appeal to; arouse; follow up." There is no occasion at this time, to go over that particular ground again. To the Committee on Systematic Benevolence, appointed to report at this meeting, the special form of the subject which has seemed to be most timely and pertinent, is not the question of method, but

rather of proportion, in giving. The question to be now pressed for right answer is not how, but, how much?

Many influences have been jointly at work preparing the mind of the churches for this higher, larger thought. There has been going on what may be termed the evolution of a Christianized common-sense. The duty of doing and giving for others has been set in the focus of a larger illumination. With the broadened outlook, "the widening of the suns," there has been coming in a signally increased mood of sympathy. The saying of Mrs. Browning that people are "kind when they think of it" has its truth; but equally true is it now that people are getting more into the way of thinking of it.

Benevolence is the name for God. Benevolence is the life and soul of religion. Benevolence is the fundamental law of the Kingdom of Christ. It is the supreme business of the Church of Christ to get this law actually applied in every department of human relationships. The spirit of benevolence touches the mind, too, as well as the heart, and sets men to thinking. Benevolence that amounts to anything must do something; and the more really controlling it is, the more apt it will be to try to put into right proportion its giving and doing.

Already there is seen the dawning of an era of larger and more proportional giving. New standards of measurement are beginning to be applied. The spirit of Christian love has been out in the world, and has been taking note of the way men in secular affairs match expenditures of effort and of other costs to the magnitude of the enterprises however stupendous, that are boldly taken in hand. Nor is the fact overlooked, that it is a "billion-dollar" country in which we live; a "billion-dollar" age in which our life's opportunities are given us. And, unquestionably, the time is come when our churches, all along the line, might well be bombarded with these bigger ideas of measure and proportion in matters of benevolent giving. The time when narrow and stingy pettinesses could be accounted tolerable is past. A larger horizon has opened. Not only are enormous business enterprises, of every sort, being projected and carried through, but large philanthropies are undertaken. Indeed, the philanthropic movement, of which we nowadays hear much and shall hear more, is pretty sure to distinguish, more than anything else, the closing years of the century. But this is eminently a thoughtful movement. A great deal of the

best thinking of the time is being given to just this study of the doctrine of proportion; first of all, proportionate justice, then proportionate benevolence. And nothing is clearer than that the religious leaders and the churches, that strike out most boldly into the mid-stream of this rising philanthropic movement, are the ones which God will most honor by his use of them and empower most for their work.

A Daniel Hand sees the condition and necessities of the colored youth in the South, and gets to thinking of the kind of helping needed in order to secure their more advantageous self-help. Presently there grows up in his mind a new sense of proportion. The result is, he gives a million dollars outright, as his part, or rather as a part of his part, and bequeaths at least a half million more toward helping a depressed race on to their feet. And all men feel that there is a beauty and a moral grandeur in such proportionate giving.

Chicago wants a great Christian university, proportioned to the educational needs of this chief central point of the continent, and one man gives two million dollars toward it; nor does any one think the gift in the least out of proportion. Moreover, other persons, men and women, touched by the same thought, come forward with large gifts, similarly proportioned to their ability, and to the same beneficent cause.

Chicago needs a new and more adequate system of drainage, connecting the lakes with the river, and twenty-five millions of money are voted for its construction. Minneapolis wants the means and agencies for converting the world's wheat into flour, and millions are freely devoted to the perfecting of the water-power and the erection of buildings suited and proportioned to what has to be done in them.

A Columbian World's Fair is conceived. As men think of it, and the more they think concerning it, the more there springs up a vastly enlarged apprehension of what it ought to be in order to make it fairly proportioned, not merely to the significance of the great event of the New World's discovery, but also the greatness of the country which creates the fair; and proportioned as well to the august progress that has been made in the whole world's advancement. And the expenditure of even eighteen million dollars in preparation for this does not seem out of proportion to the scope of the enterprise and the large results to come of it.

When William Carey first proposed, at a meeting of Baptist ministers at Northamptonshire, England, his conviction as to the duty of Christians to attempt the spread of the gospel among the heathen, Dr. Ryland, as is well known, sprang to his feet exclaiming: "Young man, sit down! When God pleases to convert the heathen, he will do it without your help or mine." But when, a year later, May, 1792, Carey, by previous appointment, preached that epoch-making sermon on missions, and proposed the formation of a missionary society forthwith, the same Dr. Ryland, speaking of the effect of the innovating proposition, declared: "If all the people had lifted up their voices and wept as the children of Israel did at Bochim, I should not have wondered at the effect; it would only have seemed proportionate to the cause, so clearly did Mr. Carey prove the criminality of our supineness in the cause of God." So true is it, that when one begins to get the "realizing sense" of the facts, the subject of proportionate benevolence takes on a new meaning.

In one way and another money occupies a large place in the moral discipline of men. Money can be made to serve uses of an infinite beneficence. The Master has need of it. Whatever we have, we have in trust. Every trust is with a view to use; and with every trust there belongs the duty to put it to the best and utmost possible use. Hence true Christian giving cannot be haphazard, capricious, notional, or merely impulsive. In that case it is almost certain to be defective in amount, and besides, loses half its reacting value to the giver himself.

According to what particular rule or what percentage of income one's giving should be proportioned, is a matter where opinions differ. Everyone ought to be fully persuaded in his own mind. But his conclusion ought to be the result of most careful, hearty and conscientious thinking, an all-around thoughtfulness. There is a true sense in which "all that a man hath" he is to give. Our Saviour, for us sinners, "gave himself." "Though he was rich, yet for our sakes he became poor." Moreover, he not only gave, he suffered. Proportionate giving will, therefore, first of all have an eye to the debt of love we owe, and will reveal the quality of one's character, the measure of one's gratitude. This is a rule of proportion that cannot possibly be too strongly urged, or be made too much account of.

Then, giving should be proportioned to the measure of our

trust. We have received our trust; we have our commission. Nothing could conceivably be added to the circumstances and terms of it to make it more impressive or more inspiring. The experiences and the results of nineteen centuries have made some things very plain. There is no excuse for pinched devisings, or for any dawdling over doubts or uncertainties. The thing now is, to do. And the personal question for each one is, How much can I do?

At this point, the churches need, we believe, more light, and more thought. There should be a great deal more, not of importuning, but of convincing facts and persuasive reasoning. The time is plainly opportune for a widespread educational movement in this direction. Our churches are waiting for it. But systematic and proportional benevolence does not come, until there has been some proportional degree of systematic education with a view to it.

That everyone ought to give something, give it gladly, give with thoughtful plan and method, and give proportionately "as the Lord has prospered him", does not need to be proved, so much as to be proclaimed, and done. But the time when it was respectable, if it ever was, to talk to people in general about giving a "penny-a-piece," is gone. The time is come for insisting on the duty of the more adequately proportioned form of giving, especially for the multiplying of the larger gifts, from those who have in sacred trust the larger means — millionaire gifts from the millionaire givers. And here the prime thing wanted is, to see, to see with a vividness that means conviction, and a conviction that is as a fire in the bones, how our benevolence should proportion itself to the wants and opportunities at every opening door as the Lord himself shows the way.

Certain as the kingdom itself, is the coming of the era of proportionate, munificent giving. The number of thoughtful, liberal givers increases, as does the obvious need of continually larger gifts, to meet the necessities of the growing work. And a noble contagion helps it on. It is a sweet and inspiring sense of companionship that is springing up among those whose giving is being measured out in some proportion to their means and to the spirit of the Master. The beautiful and mighty movement is even now going on amid shoutings of, grace, grace unto it.

No doubt the Christian giving of the Congregational churches

compares favorably with that of the churches of any other denomination. There is no other church where the average gifts per member are so large. And still there is little enough occasion for boasting. There has been during recent years no advance in giving at all proportionate to their increasing ability to give. When one looks over the records in our Year-Book, and counts up the lists of churches which, during the year, gave to so many of our great missionary causes nothing at all, it is a sickening picture of narrowed thought and selfish isolation that is presented. Especially is the record a terrible indictment of the heedlessness on the part of the ministry in those churches. Suppose an intelligent revival of the spirit of proportionate benevolence were to sweep through those churches, under the preaching and training and leadership of a ministry widely awake to this transcendently important matter; what changes would speedily follow! Rising above the old measures of customary giving, the new gifts would be seen towering like the giant pines of the Pacific coast. And then money, that of the rich and of the less rich, passing through the mint of Christian consecration, will bear plainly the Master's own superscription.

In conclusion, the committee suggests that, as something altogether timely and as being needed more urgently than can be expressed, the definite endeavor should be put forth, by every minister in our denomination, whether his church be larger or smaller, to instruct, to educate, to persuade, and lead, the members, young and old, into this large and grand and blessed field of Proportionate Giving; a giving that shall be: —

1. Proportioned to what we have received, to our debt of gratitude;

2. Proportioned to what is needed;

3. Proportioned to the wants of the particular agencies and opportunities before us.

4. Proportioned to the largeness of the secular enterprises which are seen in the world all about us.

5. Proportioned to the divine promises as to the uses God will make of the "five barley loaves and two small fishes," these being freely offered and all that we have.

6. Proportioned to the widened outlook and vastly enlarged thoughts that are coming to be more and more commonly entertained.

It is also believed that along the line of these simple but very

vital and fruitful principles, is to be found the new and real orthodoxy, most of all welcome to the Master, and needing to be taught and commended with all possible insistence. For, "as every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

But this duty, the grace of giving and of proportionate giving, is by no means to be limited to those who are comparatively rich. It addresses itself to all, rich and less rich, alike. Old Testament and New Testament perfectly agree in this. To seek to be excused from it is to count one's self unworthy of the grace of life. Well for every interest of humanity, at home and abroad, if this law were to thunder and lighten in every church in the land. Once let this grand point be gained in our churches, in all our churches — from every one something, from each one proportionately, as he can — and the difference that would speedily appear would be wonderful. Then, every one of our grand missionary causes, home and foreign, will be seen swinging freely, joyously into power, and like stately ships with every sail set and every hidden enginery of motion throbbing at its utmost forward pressure.

THE AMERICAN HOME MISSIONARY SOCIETY.

The aims and purposes of the Home Missionary Society have been carefully stated and restated before six national councils since the first gathering of the kind was held at Oberlin in 1871. The story of the society is now so familar to the churches and so many of them are its proper children, that further repetition would be superfluous and will not be attempted.

The object of the present statement will be two-fold.

First. — To indicate by a few comparative statistics the progress of the work since the date of the Oberlin Council; and

Second. — To inquire what responsibility, if any, our Home Missionary Society has for the undue multiplication of feeble churches on missionary ground.

I.

PROGRESS IN TWENTY YEARS.

In 1871 the whole number of Congregational churches in the United States and Territories was 3,202. The whole number recorded in the last Year-Book was 4,985, a gain of 1,783 in twenty

years. Of this increase about five sixths are either the planting of the society or have received its aid in their time of need. During the same period Congregational church membership has advanced from 312,000 to 525,000.

Twenty years ago the society had work in twenty-nine States and Territories. To-day its missionaries are found in forty-five States and Territories, while the population of the whole country has advanced from forty to sixty-five million people.

By reason of the loyalty of its friends the resources of the society have multiplied in about the same proportion. The receipts in 1871 were $294,566. The receipts of the last year were $635,189, a gain in twenty years of $340,623, or more than one hundred per cent. This gain has been quite steady from year to year.

The fields occupied by the society in 1871 were 2,011, with 961 missionaries. The fields occupied to-day are 3,270, with 1,986 missionaries. That the forces employed have not fallen away in efficiency is proved by the fact that while additions to home missionary churches in 1871 were 6,368, in 1891 they have been 11,320; and the Sunday-schools connected with them have grown from a membership of 76,500 to a present membership of 154,722.

The average annual expense to the society of its labor has increased from $293 to $341 per man, an advance of $48. This increase of expense has been due chiefly to the occupation of new States and Territories where the high cost of living and the comparative poverty of the people have made larger grants a necessity.

The changes which twenty years have effected in the distribution of home missionary forces are significant, and show that the society has not been indifferent to the changing condition of the country. In 1871 about one-third of the home missionary force was employed in New England. To-day New England has only about one fifth of the missionaries. Men in the Middle States have increased from 62 to 141, in the Southern and South Western States from 3 to 186, and in the West and far West from 588 to 1,193. Such changes go to show that the claim of the society to be a national church-planting organization is not without good foundation in fact.

In no one respect is the progress of home missions more apparent than in the increase of the society's foreign-speaking laborers. At

the date of the Oberlin Council, 36 of its missionaries were preaching in Welsh, German and Swedish. To-day 191 foreign-speaking men are preaching every Sabbath in Welsh, German, Swedish, Norwegian, Danish, Bohemian, Hungarian, Polish, Finnish, Indian, French, Italian and Spanish. It has been proved beyond question that all these nationalities are receptive of the gospel and can be gathered into working Congregational churches. The only real difficulty has been the supply of necessary laborers for this peculiar service, and this obstacle has been largely overcome by the opening of foreign departments at Carlton College, Oberlin and Chicago seminaries, and by the founding of a French college in New England.

One more statement of progress is needed to complete this comparative view. In 1871 there was one State Home Missionary organization for women in the whole land, the New Hampshire Cent Society. To-day 37 State Unions are in operation, representing 2,500 churches and including a membership of many thousands, who added to the treasury of the Home Missionary Society alone during the past year $49,753. But the money value of such organizations is not their chief significance. They have stimulated the mothers and daughters of our churches to a Christian love of country, which children are to inherit and imitate and whose fruits are destined to enrich future generations of American Christianity.

Such is the story of progress. For all these signs of God's favor so thickly scattered over the record of one brief score of years the managers of the society are deeply grateful, while they present them to the churches as a strong reason for renewed faith and zeal in the work of redeeming America to God.

II.

RESPONSIBILITY OF THE HOME MISSIONARY SOCIETY FOR THE UNDUE MULTIPLICATION OF FEEBLE CHURCHES ON MISSIONARY GROUND.

Turning now to the second matter proposed, the multiplication of feeble churches on home missionary ground is again prominently before the public mind. A call has been made for facts and some hasty statements have been published without the help of facts.

The evil complained of is one too obvious to be denied. There

are too many feeble churches upon home missionary ground dependent on missionary funds. The purpose of the present inquiry is to ascertain what responsibility, if any, the Home Missionary Society has for this state of things.

The churches have a right to know what is the working rule of the society in the planting of a Congregational church. What are the fruits of this rule in the practice of years? What arrangements have been effected with other societies in the interest of comity? Have our superintendents and field agents been betrayed by their zeal or ambition into planting rival churches where they are not needed?

The Working Rule. The eighth clause in the "Statement of Principles" issued by the Executive Committee and placed in the hands of each superintendent is as follows: —

"The relations of this society to other societies doing missionary work on the same field should be carefully guarded by our superintendents, and the claims of comity and Christian courtesy always respected. *It is the invariable rule of the society not to plant a Congregational church, or mission, on ground, which, in the proper sense of the word, is cared for by other evangelical denominations.*"

Is this rule a dead letter or is it a living law? An inquiry was recently addressed to each of the society's superintendents: "Do you in your work as superintendent apply the eighth rule in the Statement of Principles?" The reply in every instance was an unqualified "Yes, I do."

These superintendents are known as honest men, incapable of the least evasion or reserve in their statements. When they affirm loyalty to this rule their claim is worthy of implicit faith. They have no ambition but to serve, and in the spirit of their service, to illustrate the tolerant and catholic spirit which has always governed Congregationalists in their treatment of other denominations. Whatever mysteries and things hard to be understood surround this subject their solution is not to be found in the ambition or the sectarian zeal of superintendents. These men may sometimes err in their judgment, since only infallible wisdom can be certain of the population and promise of a frontier town; and as nothing dies quite so hard as a Congregational church once started, it is possible that a few such churches in our wide field have been unwisely planted and might now glorify God either by death or by

organic union with some other church. But their number is small and every effort is made by the society to reduce it to zero. It is only truth and justice to repeat that no superintendent in the present employ of the society has ever, with the knowledge of the committee, sought to start a Congregational church for sectarian purposes or on ground where apparently it was not needed. The causes of the evil are much deeper than this.

What is a fair occupation of home missionary ground? It will not be claimed that an Episcopal church in a rapidly growing community meets every religious want of the people. If for a while our Episcopal, brethren join with us in a union service, the bond is not a strong one and cannot be permanent. Because they are Episcopal, sooner or later they tire of non-liturgical worship. They have a strong preference for their own and will certainly seek it, even at great personal cost to themselves and with a very small numerical following.

At first thought it would seem that two churches, so near akin in polity as the Baptist and Congregational, might live under one roof in perfect accord. They will commonly do so until the return of Communion Sabbath, when a gulf almost as wide as the east is from the west opens between them. Their union breaks at the most vital point in Christian life and nurture, the communion of the Lord's Supper. The Baptist can no longer remain with his Congregational brethren without violating what he conceives to be a scriptural requirement. The Congregationalist cannot follow his Baptist brother to his own church without either surrendering an ordinance which is the life of his life or else consenting to what he believes to be illiberal and unchristian.

The logical impossibility of union is clearly recognized by the leaders of the Baptist Church. Within a few months a high official in the Baptist Home Missionary Society affirmed before an audience of 2,000 applauding people, that their church exists in the West for two purposes; first, to save sinners, and secondly, "to convert our pedobaptist brethren from the error of their ways." The speaker's conclusion was that where two or three Baptists are to be found in a Western community they are enough for the beginning of a Baptist church, especially if there are pedobaptist churches on the ground to be converted While such is the law of their church-planting society and while every Congregational church is regarded by that society as proper missionary ground,

the impossibility of any common basis of union with Baptists must be entirely obvious.

Union with Methodists is easier and more permanent, yet never wholly satisfactory on either side. The Congregationalist and Methodist are cast in different moulds. The Methodist does not find in our quiet and orderly worship the means of grace his nature craves, while the New England born Congregationalist chafes in his spirit against the extravagancies of Methodist worship, especially as they appear in many Western communities. Here is a line of cleavage which sooner or later ends in division, driving each body under a roof of its own, where they commonly live and labor in perfect harmony.

With respect to these three communions named, Episcopal, Baptist and Methodist, no common ground of union with Congregationalist is possible as a permanent arrangement. The only union that will endure is that of absorption; and where the population is small and the promise poor this course is always commended by the agents of the society.

But in communities that have a growing population and a fair assurance of future strength, the Home Missionary Society has another and different mission. Its business is not to multiply Methodists or Baptists. Its business is to wish them all well, but especially to plant Congregational churches where they will live and grow to self-support, illustrating to coming times the gospel of Christ and that peculiar pattern of the gospel which the Pilgrims brought to New England. For this its funds are given, that all over the country wherever needed, the Congregational church may rise, whether alone or by the side of other churches, without rivalry and without weakness to them; may rise with such help of ours as shall be needed for awhile and then stand alone for all coming times, testifying to the grace of God and to that faith and polity which first conquered America and which we believe essential to its future well-being. If this is not the lawful business of Congregational churches and their Home Missionary Society, then it may be well for us to give up our identity as such, and join our forces to some church which believes in itself and feels the obligation of some heaven-appointed mission.

There is one other body of Christians with whom our relations are more delicate and are therefore guarded with special rules. Union between Congregationalists and Presbyterians has always

been easy and natural. In the practice of the society and its agents it has been always recognized that the existence of a Congregational and Presbyterian church on the same home missionary ground can be justified only by a large and growing population, or for geographical reasons so plain as to be beyond all dispute. We have often planted a Congregational church on ground which would have been occupied by a second or third Presbyterian church, but for our entrance. Presbyterians have done the same on Congregational ground and almost always with mutual consent and good-will. The occasion for conflict and waste is when either church crowds upon the other in a population that is too small for the healthy growth of one church alone.

The officers of the Home Missionary Society have lately made a careful analysis of their work for facts bearing upon this point, and are happy to contribute the result for the information of the churches. As the basis of their inquiry they have taken grants made to their various fields during the last complete society year, namely from April 1, 1891, to April 1, 1892. They exclude from this view all auxiliary State fields which are responsible, not to the Executive Committee of the National Society, but to their own State Boards, and confine their inquiry to those States and Territories over which the society is put in direct charge by the churches.

Leaving out the larger cities which do not properly enter into this problem, they find upon the 2,100 remaining fields a Congregational and Presbyterian church working side by side in 133 of these fields, or about six per cent of the whole number. In several instances the Presbyterian church is a Southern Presbyterian or a Cumberland Presbyterian or a United Presbyterian, while in other cases the Congregational church is a foreign-speaking mission, while the Presbyterian church by its side is an English enterprise. In 91 of these 133 fields there is a population ranging from 2,500 to 25,000, and on all these 91 fields, so far as we have any knowledge, the two churches are both needed. Both are doing a valuable gospel work without rivalry or friction. Among them are some of the most hopeful Presbyterian churches, proving by their healthy condition that they have not been injured by Congregational competition; and among them also are many Congregational churches rapidly nearing self-support, a proof that they have more than a merely sectarian mission and life.

The significant fact, however, developed by this careful inquiry remains to be stated. In 42 of these 133 fields occupied by Congregationalists and Presbyterians, and frequently shared also by Baptists and Methodists, the population is not more than 2,000 souls. Often it is less. This discovery excited surprise and some apprehension. A letter was addressed to our superintendents asking an explanation in each case, of the existence of a Congregational and Presbyterian church on the same ground within a supporting population of only 2,000 or less.

Their replies have been received, and the society is happy to report to the churches that this undue multiplication has been owing to no violation of the standing rule of the Executive Committee. In 31 of these 42 fields, now occupied by both churches, the Congregational church was the first to be organized. If there has been unwise invasion we are not the intruders. In the remaining eleven instances either the circumstances justify an exception to the rule or an honest difference of opinion among brethren failed of settlement.

While justice to ourselves makes this statement of facts necessary it is a most hopeful augury for the future that the last General Assembly of the Presbyterian church at Portland, Ore., adopted strong resolutions on comity, which, when reduced to practical operation, will effectually prevent any enlargement of this record.

For ourselves, the American Home Missionary Society, responding as it believes to the spirit and will of more than 5,000 Congregational churches throughout the land, again, as often before, declares its readiness to enter into any arrangement with other missionary societies and with their agents in the field, for the promotion of a true inter-denominational comity, whereby the waste of consecrated gifts may be stopped, our broad missionary field may be equitably divided and the unholy strife of sects may cease; and with every reasonable requirement of such a compact, the society, in the name of the Congregational churches of America, pledges its hearty compliance.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.

At the session of the National Council of 1880 a committee appointed at the session of 1877 reported a recommendation that the name "American Congregational Union" be changed to "The Congregational Church Building Society." Difficulties seeming to stand in the way caused the matter to be postponed. At the annual meeting of the society in January, 1892, on recommendation of the Board of Trustees, it was voted to change the name, and by order of the Supreme Court of the State of New York issued to take effect June 15, 1892, the legal corporate title of the society became "The Congregational Church Building Society," as recommended by the Council of 1880.

The society hopes it will not take as long to run its annual receipts up to the $400,000 recommended by the council of 1889 as it has to complete the recommended christening. The nearest approach to one half that sum has been during the first six months of the current year. The average per month has been $15,000, or at the rate of $180,000 a year. The treasurer believes he can write receipts for $400,000 in less time than it has taken to change the corporate name.

The large number of persons who will soon be writing their *wills* in favor of this society will no doubt take great pains to make legacies payable to "*The Congregational Church Building Society, a corporation duly organized and existing by and under the laws of the State of New York.*"

The three years from Aug. 1, 1889, to Aug. 1, 1892, have been the most prosperous three years of the society's existence. One hundred and sixty-five more churches have contributed to the work than in any other three years. And yet, not quite one half of our churches make an offering regularly every year.

In 1889 we reported the total receipts for three years to be $413,377.96. During the last three years ending Aug. 1, 1892, the receipts have been $490,538.67, a gain of $77,160.71 over any previous three years.

There has been a corresponding increase in the number of churches and parsonages built, 386 churches in the last three years

against 268 in the three years previous; 147 parsonages, as against 116.

Several things are specially encouraging: 1. Contributions from persons of wealth. During these recent years seventy-three individual gifts have come into the treasury of this society in sums varying from $1,000 to $16,000, making a total of $99,300. Eighty-two individual donations of $500 to $1,000 foot up $41,525; four hundred and twenty-two individual gifts of from $100 to $500 amount to $62,079.

Adding the personal gifts outside of church offerings that have come to us in sums less than $100 we have nearly one half of the whole amount from persons of means. Justice to them demands this statement.

2. A second ground for encouragement in this work is the fidelity and heartiness with which many of the aided churches remember their obligations to the society. Contributions on account of grants as well as the payment of instalments on church building and parsonage loans, are as regular as the return of the designated month, with some — we would gladly say it of all.

To have received from churches aided by loan on houses of worship $97,219.72 since the first loan was paid in 1864; $62,613.39 on parsonage loans since August, 1882; $145,000 in contributions from churches aided by grants; $83,644.40 from insurance and sale of churches, making a total of $388,477.51 put back into the work to be used over and over again to the end of time, is encouraging.

Beyond these the most encouraging item is the fact that since January, 1892, the board has been able to act on all absolutely clear calls at the monthly meeting following the date of reception. This the board will gladly continue to do, so long as the churches continue to supply the necessary funds.

In behalf of the Board,

L. H. COBB, *Secretary.*

CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING HOUSE.

MISSIONARY DEPARTMENT.

The **Income** for three years to May 1, 1889 .	$117,441 89
" " " " 1892 .	178,435 58
Increase . . $60,993 69	

This income is from these several sources in the following percentages: —

Contributions from churches, Sunday-schools and individuals	.91
Appropriations from the Business Department .	.05
Bequests	.03
Interest, etc.	.01
	1.00

The **expenditures** for field and missionary work have almost exactly balanced the income; meanwhile the society has kept itself out of debt and has been able to meet every claim on it when due. But this has been accomplished by limiting its work, not because there was not more which it could have done wisely.

About **forty superintendents and missionaries** have been employed for the whole or a portion of each of these three years. We have considered it better for our work and influence to have a limited number of able men at the front than two or three times the number from those lacking in either capacity or experience. A general officer with a large field must be something of a "general," or the results of his administration will be meagre and temporary. Our superintendents are consulted freely in regard to the details of the work under their care, and they largely direct it and are responsible for it, both in the matter of establishing schools and of aiding them with missionary grants.

Of course, *the general principles* by which they are to be guided are laid down from headquarters. Among these principles are such as the following: —

1. *The value of any superintendent's labors* is not to be judged

mainly or largely by the number of new Sunday-schools organized by him, but far more by their *permanence*, by his ability to secure the coöperation of local churches or their independent action in reaching out to Sunday-school mission work, and by his influence in raising the standard of administration and of teaching in the schools within his district.

2. Schools organized whenever possible should be put into *relation with some Congregational church or pastor*, so that they may receive some oversight and aid with occasional, and if possible, with regular preaching.

3. *Groups of Sunday-schools*, which may ultimately form a home missionary field, are to be formed, rather than those isolated, and so especially difficult to sustain or develop.

4. All schools should be *liberally aided at the start*, but should be educated to self-support by a gradual but steady lessening of grants, and by the withdrawal of aid at the earliest practicable moment

5. *The organization of churches* out of our Sunday-school beginnings is *not the work of our society*. Our explicit instructions are that in all cases where the aid of the American Home Missionary Society will be needed for their support, the superintendent of that society must be consulted, and no step must be taken towards organization without his sanction; and that, in all cases where churches are to be self-sustaining, a council of churches should advise and recognize according to Congregational usage.

6. *Need of the gospel* is to be regarded as a *claim* on us as strong as the prospect of denominational growth. Where, as during the last year in Montana, a secluded valley is found where only once before, except on funeral occasions, had the people gathered for a religious service, or where our missionary held the first religious service since the old-timers came there, sixteen years ago; or, as in South Dakota, in a neighborhood settled fifteen years before, scholars had not been in a Sunday-school for twelve years, and those from twelve to sixteen years did not know what a Sunday-school was — in such places we desire our superintendents to rally the people. To the poor the gospel must be preached, and if some other denomination is able to build on our foundations where ours cannot, we are glad to furnish them with some religious teaching until others can do more for them than we are able to do.

Three Year's Work. — During the last three years *1513 new Sunday-schools have been organized* by our superintendents and missionaries. A large majority of these were in places in which there was previously no Christian instruction of any kind. How much this has signified to hundreds of mothers grieving because they had no aid in bringing up their sons and daughters in the fear of God, to as many Christian people separated from all the aid which comes from the fellowship of those of their own faith, and whose higher life was dying out for lack of something to do, to all these communities, given over, many of them, to open vice and disregard of all divine and much human law, and to at least 100,000 adults and children who have come through them into contact with the truth as it is in Jesus, only eternity can reveal.

One hundred and sixty-nine churches have grown out of our Sunday-schools during the same time. For each nine schools organized, one has developed into a Christian church of our order, either as the bud becomes the flower, or by a process of crystallization, gathering material out of the varied elements surrounding it. Nearly one fourth of all the churches organized by our denomination have grown from seed sown by the agents of our society.

This number would have been much larger if there had been the ability to follow up all these beginnings of Christian work with the regular presence and service of pastors over each group of schools thus formed, even though the effort were confined to fields destitute of any other religious aid, and to those promising to be important in their position and influence. But here has been the lack. For this cause, because our pioneer work could not be followed up with vigor, we have been obliged to withdraw our men from more than one important field after they had patiently turned up the sod and planted it with pure wheat, thus leaving it to others to reap the harvest of our sowing. In nearly all the States, even where the Home Missionary superintendent and the Sunday-school superintendent are combined in the same person, the hindrance has come, not in the organization of the Sunday-school, but in the development of the church.

Just here a word may be in place in regard to a question which has again of late been attracting much attention, — the multiplication of small churches. Of course, the criticism cannot have been directed against the *multiplication* of churches, nor against the organization of *small* churches, for who would deny the privi-

leges of a Christian church to any body of believers however small or poor they might be? It cannot be against the extension of the churches of a particular order so far as the ground is not preoccupied. It can only be intended to apply to the multiplication of churches of various orders in places already supplied and where the later organizations take needed strength from those existing in weakness of numbers and of means. The question is one of interdenominational comity. Complaints have been made, though very sparingly, that the Sunday-school missionary has in some cases been blameworthy in violations of this rule. Only two cases have been publicly alleged. The first, in the *Northwestern Congregationalist*, was distinct and was fully disproved, the church having been organized by an ecclesiastical council; the other, in the *Christian Union*, proves on inquiry to be from the same source and to refer to the same case already shown to be a false statement. Our instructions, as already cited, are explicit, and we intend to see them carried out in all respects. Our only relation to the organization of churches is as we gather the material around the Sunday-school in destitute places in the country or in the city.

About *1350 Sunday-schools have been aided by us during each year* of the last three, including those newly organized. To a large part of these the aid of lesson helps and other literature is essential to their existence, and in all cases important to their welfare and efficiency. This aid varies in amount and in its proportion to the whole expense according to the need of those applying, from twenty per cent to full grants. One fifth grants have heretofore been made through the Business Department to Sunday-schools of churches aided by our other denominational societies without the special order of the Missionary Department; they are now no longer to be regarded as a class by themselves, but every school receiving aid must procure it through the superintendent for its special district. By this plan we shall be able to put the whole matter into the hands of our superintendents who can administer aid more intelligently than any one at a distance, and do more to lead the schools to independence and self-support.

Foreign Papers. — Three years ago, we had made contributions of money towards meeting the deficits in the two German, the Dano-Norwegian and the Bohemian papers published in Chicago, and to the French paper published in Springfield, Mass. This aid

has been continued thus far, and we have also given limited help to an Italian paper published in Boston, *La Tromba Evangelica*, and to *L'Amico Dei Fanciulli*, an illustrated international lesson leaf published in Florence, Italy, for the use of all the Protestant Sunday-schools in Italy. The latter has a weekly circulation of about ten thousand. The first issue was in January, 1892, and its publication was made possible by pledges from our Missionary Committee. It is, we trust, fully understood by all that we regard our Sunday-school missionary work as having the first and most imperative claim on our missionary funds, that we have aided these enterprises, not because they had a special claim on us as a publishing society, — our publishing department being of necessity on a strictly business footing, — but because there was no agency whose special work it was to aid them (in at least one instance, a State Home Missionary Society has given an equal amount with us), and that the fact that we have made these contributions from year to year puts us under no moral or legal bonds to make up deficits beyond the amount of our guarantee. With this understanding and under these limitations, we have been very glad to help in sustaining these most important and useful publications.

An increasing number of grants has been made to several of our *Foreign Missionary stations*. These have been mainly of Monday Club sermons, valued by missionaries and native preachers and Bible readers, and of our illustrated publications, the pictures of which at least need no translation.

The Home Department. — This is an extension of the Sunday-school to reach those who are willing to study the lessons, but who for some reason cannot or will not attend its sessions. The plan originated with our Field Secretary, Dr. W. A. Duncan, something over ten years ago. The thought is to induce those kept from Sunday-school by any reason, to pledge themselves to devote one half hour each week to the study of the Sunday-school lesson. A simple pledge to that effect is taken, a card is given for report, and then a Home Class is organized, whether it be composed of one or more. All the home classes connected with any Sunday-school constitute its Home Department. The Home Department is placed under the care of a superintendent assisted by a requisite number of visitors, whose duty it is, just before the close of each quarter, to take the fresh lesson helps, and get the report cards with the contributions from the home classes. Many

home departments have been organized all over this land, and in Canada, and in them have been enrolled invalids, aged and infirm people, nurses who care for the sick, servants whose duties will not permit them to be away at the school hour, people who live a long distance from church, mothers who cannot leave home, traveling men who are going from place to place, etc. In some cases the Home Department is as large as the main school. During the last two or three years the movement has wonderfully grown. It has been adopted by the leading denominations, permission being cordially given by this society upon request, to use the forms originated by it. It has taken root also in England, and promises to be of equal service there. Through the Home Department not only have many thousands been led to study God's Word, but, as is natural, many have been led to join the Sunday-school and to unite with the church. So effective an agency will be sure to be still more widely adopted.

Children's Day. — The observance of Children's Day by our churches, and the special contributions from the Sunday-schools on that day have been steadily growing more general. Three years ago the contributions were $14,500 from 1,620 sources; in 1891 they had increased to $18,847 from 2,025 givers, and this last year they have aggregated up to Sept. 12, $19,415.19 from 2,123 Sunday-schools and other givers.

The Council has in past years advised the schools of the denomination to observe this day and to make this special contribution each year. If all should join in this good custom the amount of the offerings of the day would be doubled.

We do not ask the churches to make Children's Day offerings. We think it would be better for them to remember us at some other time in the year, and if some members of the churches give a little in this Sunday-school collection, to let it all go as part of the school offering. Too many churches make this special Sunday-school offering an excuse for doing nothing for our work at any other time. This is not what the National Council has at its previous sessions recommended or asked.

The Legacy Fund.— We have endeavored to do our missionary work, as well as that of the publishing department, on business principles. The bequests made to our society in previous years have been few and of small amount. During this year, however, we have evidence that our work is being appreciated in its extent

and importance by those who are making careful distribution of their estates. It has seemed wise, therefore, to the Missionary Committee to adopt some principle in regard to the use of such moneys, and none seemed to be more wise and safe than an adaptation of that which has guided our home and foreign societies in their handling of some especially large sums which have come to them in this way.

The following action was therefore taken at a recent meeting: —

It was voted, that all legacies received by the society in future, of less than $1.000 in amount, be turned into the current funds; that all legacies of $1,000 and over, be divided into three equal parts — one part to be used in the year in which the legacy is paid, the other two parts to be credited to a "Legacy Account" and expended in the two following years; the sums thus credited to be invested under the direction of the committee.

It is hoped that this course will prevent the embarrassment which sometimes arises from being unable to follow up sudden expansions of work, and will secure a certain steadiness to its progress which will be for its permanent good. We trust that it will also commend itself as wise, especially to the business men in our churches.

The Year-Book. — Until 1890 no mention had been made in the Year-Book of Sunday-schools under the care of our denomination, except such as were reported in connection with the statistics of the churches. Mission schools, unless belonging to a particular church and reported with its home Sunday-school, were unrecognized. In 1890, through the courtesy of the editor of the Year-Book, the fact that in seven States there were 346 mission and independent Sunday-schools under our care, with a membership of 12,926, was stated. In 1891, fuller returns were made from twenty-one States of 706 mission schools with 32,166 members. The figures returned this year report 950 such schools with a membership of about 45,000. But these were only given by States, and in a foot-note among the summaries, and were not counted in the total membership of the Congregational Sunday-schools of the land. The figures were secured by the secretary of this society through its superintendents. This year, partly because there had been no authorization given to include this 45,000 in the summary of its work or of its constituency, these figures were not gathered in time for a complete showing and were not furnished for the last

Year-Book. Several of the States now publish in full in their State minutes, such Sunday-schools not otherwise reported, giving the name of the superintendent and other facts. We appeal to those who have the compilation of our national statistics in their hands to make a place in future, and an honorable one, for the Sunday-school work, even before it has developed into church organization.

Business Department. — The Business Department has three prosperous years to report. Ten years ago its total sales amounted to $70,500; the last year the aggregate was $250,000. The circulation of its periodicals has in the last ten years increased nearly 600,000; over 100,000 of this has been gained within the last three years. Its list of publications during that time, which is appended, will testify to the variety, the quantity and the quality of its issues. We are not boasting when we repeat what is acknowledged, both by members of our own and by official and lay representatives of other denominations, that our publishing house is a credit to the Congregational churches both in the contents of its issues and in their mechanical excellence.

LIST OF PUBLICATIONS FOR THE YEARS 1890, 1891, 1892.

THEOLOGICAL AND GENERAL.

I. Books.

Monday Club Sermons. Vols. XV., XVI., XVII.	
Morning Light in Many Lands. By Rev. Daniel March, D. D. pp. 416	$2.00
Current Discussions. Vol. VII. By the Professors of the Chicago Theological Seminary. pp. 410	1.50
Truman Marcellus Post. A biography. By T. A. Post. pp. 500	2.50
The Fourfold Story. A treatise on the Four Gospels. By Rev. Geo. F. Genung. pp. 118	.75
The Story of a Heathen. By H. L. Reade. pp. 82	.60
Evolution in Religion. By Rev. W. W. McLane, D. D. pp. 22;	1.00
A Christian Business Man. A biography of Deacon C. F. Gates. By Rev. Caleb Frank Gates. pp. 200	1.25
A Plea for the Sabbath and for Man. By Rev. J. Q. Bittinger	

SOME CHRISTIAN ENDEAVOR SAINTS. By Rev. F. E. Clark, D. D. pp. 237 . . . . . $1.00
OUR LIFE AMONG THE IROQUOIS INDIANS. By Mrs. H. S. Caswell. pp. 323 . . . . . 1.50
LIFE AND TIMES OF COTTON MATHER. By Rev. Abijah P. Marvin. pp. 582 . . . . . 3.50

II. TRACTS AND PAMPHLETS.

DRIFT OF YOUNG MEN WITH RELATION TO THE CHURCHES. By Rev. C. E. Harrington. pp. 79 . . . . . $0.15
FAMILY WORSHIP. By Rev. R. DeWitt Mallary. pp. 61 . . .15
THE BIBLE MODE OF BAPTISM. By Rev. Jonathan Blanchard. pp. 25 05

SUNDAY-SCHOOL BOOKS.

BERTHA GORDON SERIES. 10 vols. By May Kingston. pp. 475. $2.25
LITTLE PILGRIMS AT PLYMOUTH. By Frances A. Humphrey. pp. 331 . . . . . 1.25
BY A STRANGE PATH. By Margaret H. Eckerson. pp. 229 . 1.00
KNIGHTS OF SANDY HOLLOW. By Mary B. Sleight. pp. 376 . 1.50
A ROYAL HUNT. By Mrs. E. C. Wilson. pp. 394 . . . 1.50
FAITH ON THE FRONTIER. By Edmund M. Vittum. pp. 390 . 1.50
ONE LITTLE MAID. By Elizabeth P. Allan. pp. 367 . . . 1.50
LITTLE MISS BOSTON. By Mrs. H. A. Cheever. pp. 301 . . 1.25
ASAPH'S TEN THOUSAND. By Mary E. Bennett. pp. 325 . . 1.50
THE CHOIR-BOY OF YORK CATHEDRAL. By Rev. A. S. Twombley, D. D. pp. 292 . . . . . 1.25
HONDA THE SAMURAI. By Rev. Wm. E. Griffis, D. D. pp. 390 1.50
RABBI'S SONS. By Emily Weaver. pp. 381 . . . . . 1.50
SILVER CROSS. By Alice Eddy Curtiss. pp. 328 . . . . . 1.50
SERVICE IN THE KING'S GUARDS. By Mr. and Mrs. Norton. pp. 344 . . . . . 1.50
BOYHOOD OF JOHN KENT. By Willis Boyd Allen. pp. 368 . 1.50
MARGERY'S VACATION. By Ella B. Gittings. pp. 308 . . 1.25
BOY CONVICT. By Margaret E. Winslow. pp. 301 . . . 1.25
ELEANOR AND I. By Mary E. Bamford. pp. 335 . . . 1.50
JANET AND HER FATHER. By Mary E. Bamford. pp. 200 . . 1.00
LITTLE TOMMY. By Sarah Endicott Ober. pp. 260 . . . 1.00
RED BOOK SERIES. By Kate W. Hamilton. 6 vols. pp. 450 . 2.25
ROCK-A-BY SERIES. By Anna F. Burnham. 6 vols. pp. 288 . 1.50
NAKOMA. By Prof. Geo. Huntington. pp. 480 . . . . 1 50
THE PONY EXPRESSMAN. By Rev. J. W. Cowan. pp. 368 . . 1.50
MISS MALCOLM'S TEN. By Margaret E. Winslow. pp. 325 . 1.50
BRIAN'S HOME. By Fannie E. Newbury. pp. 342 . . . 1.50
IN THE VULTURE'S NEST. By Mildred Fairfax. pp. 396 . . 1.50

NEIGHBORS IN BARTON SQUARE. By Mrs. Alice Eddy Curtiss. pp. 346 . . . . . $1.50
BILLOW PRAIRIE. By Mrs. J. H. Gillette. pp. 369 . . . 1.50
MARJORIBANKS. By Elvirton Wright. pp. 280 . . . . 1.50
LITTLE PHARISEES. By Margaret H. Eckerson. 6 vols. . . 1.50
DR. LINCOLN'S CHILDREN. By Kate W. Hamilton. pp. 207 . 1.00
RICHARD BRUCE, OR THE LIFE THAT NOW IS. By Rev. Charles M. Sheldon. pp. 355 . . . . . 1.50

PERIODICALS.

THE PILGRIM TEACHER. M. C. Hazard, Editor.
THE PILGRIM QUARTERLY. Three Grades. M. C. Hazard, Editor.
THE PILGRIM LESSON LEAVES. Three Grades. M. C. Hazard, Editor.
HOME STUDY SLIPS. Three Grades. M. C. Hazard, Editor.
OUTLINE BIBLE STUDIES. Three Grades. M. C. Hazard, Editor.
THE WELL SPRING. Mrs. J. H. Boynton, Editor.
THE MAYFLOWER. Mrs. J. H. Boynton, Editor.
THE BIBLE ALMANAC.
THE GOLDEN TEXT BOOK.

CHURCH AND SUNDAY-SCHOOL REQUISITES.

CHURCH RECORD BOOKS. 4 sizes. By Rev. Geo. M. Boynton, D. D.
LETTERS OF DISMISSION. Rev. Geo. M. Boynton, D. D.
THE MODEL SUNDAY-SCHOOL. A hand-book for superintendents and Sunday-school officers. By Rev. Geo. M. Boynton, D. D. pp. 175, 75 cts.
SUNDAY-SCHOOL PRIMARY TEACHERS' MANUAL. By Louise Ordway Tead. pp. 83. Cloth, 35 cts, paper, 25 cts.
ORDERS OF WORSHIP FOR THE SUNDAY-SCHOOL. Arranged by D. E. Curtis.
PILGRIM SUNDAY-SCHOOL RECORDS, CLASS CARDS, Etc.

CHURCH SERVICES.

RESPONSIVE READINGS. By Rev. Joseph T. Duryea, D. D.
VESPER SERVICES. Five numbers. By Rev. Joseph T. Duryea, D. D.
A MORNING SERVICE. By Rev. Joseph T. Duryea, D. D.
WHEATON VESPERS. By Rev. Geo. H. Hubbard.

SUNDAY-SCHOOL CAROL SERVICES.

BY M. C. HAZARD AND JOHN W. TUFTS.

Christmas. — THE HOLY CHILD, THE GUIDING STAR, CORONATION.
Easter. — THE STORY OF EASTER, THE RISEN CHRIST, EASTER VOICES.
Children's Day. — THE GOOD FIGHT, MY SUNDAY-SCHOOL, THE LORD'S GARDEN.
Thanksgiving, Missionary, etc. — WHITE HARVEST FIELDS, GRATEFUL PRAISE, PILGRIM'S PROGRESS.

It is well to bear in mind that while this department is conducted on purely business principles, and does not give away its products but sells them, its prosperity is to the advantage both of the denomination and of our Sunday-school missionary work. During the three years there have been appropriated from the profits of the business to the Missionary Department, $8,500. It has seemed best that this should be set apart towards the expenses of administration, thus setting free the contributions of the churches for the extension of missionary work.

Meanwhile the working capital has been increased from $96,000 to $117,000.

If the Council see fit to make any recommendations in connection with this report, we would respectfully suggest that they be, in substance: —

1. That every church in the denomination be asked to make some offering to this work each year.

2. That every Sunday-school in the denomination or aided by it be urged to make a special Children's Day offering and such other contribution as they may be able to give.

3. That some worthy and distinct place be given in the *Year-Book* for at least a summary of Sunday-schools under our care and not included in the reports given by the churches. A line might surely be added to the Sunday-school page of each State and filled up with "Mission Schools —," "Mem. Av. —."

4. That a Committee on Sunday-schools (which was voted at the last Council but not appointed) be appointed to promote unity of organization and work in the denomination, to foster its missionary interests, and to report to the next National Council.

NEW WEST EDUCATION COMMISSION.

BY REV. CHARLES R. BLISS.

The recent years of New West work both in Utah and New Mexico have been signalized by a rapid advance of educational interest. New school laws, modelled after those most approved in the older States, have been passed and are in active operation in both Territories. A sentiment in favor of education, of an intensity quite surprising to both those who welcome it and those who

dislike it, has been created. Large sums of money, though generally quite inadequate, have been devoted in the leading cities of both Territories to the erection of school-houses, and general public-school interests are in the hands of progressive men who will exert all their power to extend the advantages of good schools.

If ever arguments in behalf of any good cause were justified by abundant and far-reaching results, those used during the past twelve years for mission schools in those Territories are among them. It were easy to state in detail these arguments if there were room and it were necessary. They relate to almost every prominent feature of the reforms now in progress in both territories. Education, family life, social life, political interests, and religious work, have all felt the powerful influence of Christian schools. Indeed, it is conceded on every hand that among four or five leading factors in promoting the great changes already manifest, Christian schools have scarcely been second to any.

But, great as the changes have been, the time for the withdrawal of the schools has not yet come. The evils that have shaped and still control Mormonism are not among those that patriots and Christians can afford to forget. They are not dead nor sleeping, but alert, though silent. It will be a gigantic error to deal with Mormonism as if it were simply a sort of mistake, the fact and the nature of which the Mormon people have already half acknowledged, and from which they are anxious to escape. Neither the history of the Mormon movement, nor the writings of its seers, nor its present attitude and evident purpose justify such a pleasing and convenient conclusion. Its silence is not reassuring. Its pacific language does not express peaceful intentions. Its apparent patience conceals a lurking purpose which favoring conditions will bring into startling action. Similar conditions exist in New Mexico. Both Territories are largely in the grip of reactionary forces. Enterprise is crippled, and progress is arrested by the presence of thousands of people whose intelligence is low, whose superstitions are profound, and whose implicit confidence is given to priesthoods, to whom national laws and the rights of men seem to be of little importance. Neither an American State nor a Christian church can be built on such material. Changes must be wrought in the very spirit and conditions of society itself. This is especially true in New Mexico, whose society is old and all whose habits and customs belong to a past age. The very fibre of the minds of the

native people seems to have become enfeebled by the hard conditions of their lot and the sad errors of their religious training. A greater enlightenment is their only hope, and the only hope of the nation touching their future.

Christian denominations have a work of surpassing importance and of pressing urgency, yet to be done in both Territories. To leave either of them now would be to endanger many fruits of the toil and expense already borne, and to postpone the day of emancipation from error and ignorance for the coming of which all lovers of good order and religion have prayed.

Much depends upon right plans of work, and our own should be broad enough to include a score or more of district schools in certain centres as long as they may be needed, a seminary for girls in each Territory, four or five academies at strategic points, a college in each Territory, and the new and thriving training-school now sustained by the commission in connection with the American Board at El Paso, Texas.

The time is ripe for a far stronger denominational effort in behalf of Christian education, not only in those Territories, but elsewhere in the vast western third of the continent. Necessities and opportunities which may well challenge the Christian zeal and enterprise of our entire Christian household are manifest to every traveller whose vision is not too full of secular and sordid views.

The work of the New West Commission is as yet only that of the pioneer. Though it has done much, it has at the same time completed little of the vast task before it. With large communities rapidly growing but as yet provided with few institutions for higher learning, and with an army of well-educated teachers eager to enter the field, and with wealth sufficient to put two or three academies and a college into every Western Territory and State, what deters us from girding ourselves anew for a movement as much needed and as grand in its scope and purpose as any undertaken by our churches in the last two centuries?

TABLE NO. 1.

Aggregate annual enrolment from origin of commission	30,395
Number of different pupils, estimated	9,500
Number of teachers	261
Number of years of teachers' service	704
Average length of teachers' service in years	2⅔

Probable number of families represented by children in schools,	5,500
Number of Mormon, and those who have been Mormon, families estimated	3,500
Excess of enrolment during the last three years over the three years preceding	1,532

TABLE NO. 2.

Cost of school property secured directly or indirectly through the aid of the Commission, and controlled by deeds for the use of Christian education	$150,525
Present value of such property estimated	160,000
Cost of property owned in fee simple by the Commission or by Boards composed mainly of the officers of the Commission	120,525
Present value of such property	130,000
Number of preaching places open free of rent and all other conditions to the Missionaries of the A. H. M. S. the past year	20

TABLE NO. 3.

Number of schools in 1891–92	29
" " teachers	69
" " pupils	2,907
" " Mormon parentage	742
" " Apostate parentage	586
" " Mexican parentage	375
" " Sabbath-schools	20
" " pupils in Sabbath-schools	1,400
" " Sabbath-schools connected with churches	8
" " pupils taught by New West teachers in Sabbath-schools connected with churches, estimated	275
Total number of Sabbath-school scholars under New West teachers, estimated	1,675

STATEMENTS OF THEOLOGICAL SEMINARIES.

HARTFORD.

THE history of Hartford Seminary since 1889, contains a mingling of events apparently prosperous and apparently adverse. The smooth development of the policy of readjustment and expansion marked out in 1888 was checked for a period of nearly a full year by the serious illness of President Hartranft in 1890 and 1891. This providential interference, combined with the essential difficulty of establishing novel plans of administration and instruc-

tion, and the complications entailed by the [to us] most inopportune calls of three of our professors to other seminaries, has made the past three years somewhat anxious and difficult. We rejoice to say, however, that the triennium closes with prosperous indications for the present and the future.

In spite of the removals above noted, we now have a faculty of fourteen (eight professors, one associate professor, three instructors and two lecturers), the largest teaching equipment we have ever had. The recent changes have been made the occasion for a more scientific distribution of topics than formerly, so that original research and specialized instruction are made possible in most of the chief departments of theological science. The fraternal and enthusiastic union of the faculty in developing the policy of the institution is a continued cause of gratitude.

The curriculum has been very much extended in the past three years. Not only has the partition of work among the departments been made more philosophical, and the standard of scholarship still further raised at every point but a carefully adjusted elective system was introduced in 1891. Two thirds of the regular course is now prescribed, while the remaining one third is chosen by the students from an extensive list of topics offered in all the different departments. The first year of this system proved an almost unqualified success. We are not likely to increase the proportion of elective work, but we hope to make the variety of topics offered for choice great enough to satisfy every possible need. The tendency of all this development is to emphasize the vast extent of the field legitimately included under the term Theology, and to show that in the near future, if theological schools are to rank with other professional and technical schools, the traditional three-years' course must be lengthened to four years. If this extension should become practicable, we should advocate increasing the proportion of elective work, especially in the last year of the course. Our facilities for post-graduate and special study have been steadily developed in connection with the regular course. In various ways, also, the institution has been actively identified with the new interest awakened in university extension and similar efforts for the popularization of professional knowledge.

The funds of the seminary have lately been somewhat augmented, and its available apparatus immensely improved by the generosity of one of its oldest benefactors. The chief single improvement is

the erection of the Case Memorial Library, a truly splendid setting for our large and priceless collection of books. This building, whose erection has been wisely planned and supervised by two of our most active trustees, bids fair to rank among the best of its class in the country. In it we are beginning for the first time fully to realize the treasures which our previous cramped quarters made entirely inaccessible. Our library already possesses unusual attractions for specialists in several directions, and no effort is being spared to make our special collections throughly available. It is worthy of note that during the past year we have acquired the Paine Hymnological Collection, which we suppose to be unrivalled in size and completeness in its chosen field.

In 1890, the faculty, with the approval of the trustees, began the issue of a bi-monthly periodical, which seems to have demonstrated its practicality and usefulness. It is possible that the two or three beginnings already made in the publication of books under the general auspices of the Seminary may point toward another field of future activity.

The number of students has fluctuated somewhat since our last report. The rigid insistance upon college graduation as a condition for admission, the uncertainty incident upon the president's illness and the induction of new instructors, and the popular misapprehension of the divergencies of our system of instruction from that traditional in many seminaries, — these causes produced a decline in our roll for a time. The recovery from this seems to have begun. It is too early to speak of the results of opening the institution to women on the same terms as to men. But we have been much pleased by the exceptionally high and promising work done by the two women who are now beginning their Senior year. Three others are now entering upon a regular course.

We are happy to say that the general spiritual tone of our institutional life has remained as in years past. Much of the delightfulness of our experience is due to the fraternal way in which professors and students are enabled to associate. Much of it is due, also, to the identification of all with the practical Christian life of the city of Hartford. Our system of detailing every student from week to week for a variety of evangelistic and other personal effort has been perfected and made highly fruitful both to the workers themselves and to those whom they have sought and influenced. For the many manifestations of this power of God in our midst we cannot be too thankful.

From the many general considerations regarding theological eduation which our current experience is forcing upon our attention we select one or two that merit special mention here.

I. We believe that our colleges should take greater pains for the benefit of those who are likely to enter the ministry. In some way an amalgamation of interests and methods between the colleges and the seminaries should be effected, so that the foundation for the studies of the latter should be adequately laid in the former. For example, in the field of the languages, we hope that the time is not far distant when the seminaries shall be relieved of the strictly linguistic study of rudimentary Hebrew as they are of that of Greek. We hope that the almost indispensable nature of German as a tool for a scientific student will be more fully seen. We hope, further, that the minute study of English linguistics, rhetoric, and literature will rapidly become more universal. The necessity of these languages to a theological student are so obvious that no one could object to a plea for better facilities and stricter teachiug of them all in the colleges where theological students are fitting for their professional course. Analogous pleas might be made for the better adjustment of work in historical, æsthetic, and metaphysical subjects. We are glad to note that signs are not wanting that the need of such adjustments is felt by several colleges, and that in some institutions the candidate for theological work is thus placed on an equality with candidates for medical, technical, and other professional work.

II. The prime purpose of a theological seminary is plainly the training of men for the active pastorate. But it is becoming clear that the training for this office must have more faces than was formerly considered necessary. The extraordinary diversity of the demands on pastors in different places and in different kinds of churches, and the increasing diversity in the natural aptitudes of those that are called into pastoral service, indicate the need of a decided broadening of the scope of theological seminaries. More subjects need to be treated, and all subjects need more specialized handling than heretofore. More teachers, more elective latitude in the curriculum, more encouragement of specialistic investigation on the part of both faculty and students,— these to us are imperative needs in theological education, as in mechanical and biological and sociological education. For the effecting of this extension of theological work neither money nor energy nor time should be

grudged. We rejoice in the elastic and enthusiastic enterprise of our administrative constituency in realizing and accepting this obligation. All the varied lines of our institutional policy are dominated by the idea that in the seminaries, if anywhere, the universal connection of Christianity with every department and phase of the world's life should be actively demonstrated.

III. The working out of this thought has led us not simply to inaugurate work in several subjects not before ordinarily treated in seminaries and to seek after a unification of all subjects into a more philosophical system, but also to recognize at least two duties of the seminaries to our common Christian life that have not always been fully felt. One of these duties is to provide somewhere in connection with the central theological course for the wants of those men and women who are called into positions of responsibility as teachers and leaders outside of the regular pastorate. We foresee that the number and the needs of such students will steadily increase. We do not pretend to have discovered any satisfactory way of obviating all the difficulties of co-ordinatng work for them with that for ministerial candidates. But we feel bound to begin and continue all experiments for their benefit that seem from time to time practicable, so far as such experiments do not interfere with our primary work. In such experiments we feel warranted in expecting the increasing sympathy and coöperation of the churches and of sister institutions. The other duty is to encourage among our faculty, advanced students, and graduates as much independent study and publication as is possible upon all subjects of Christian interest, not as a matter of mere personal scholarship, but as a due contribution to the progress of common Christian thought. Christian scholarship is not worthy of itself unless it is continually engaged in constructive effort. In short, in a theological institution, as in every other institution of learning, the duty of investigation is parallel with that of teaching. We have reason to hope that as time goes on the results of our conviction in this regard will become more and more evident. Here, as elsewhere, we look for the sympathetic interest of all who believe in the transcendent place in the thought and life of humanity of true, spiritual Christianity.

PROF. WALDO S. PRATT.

OBERLIN.

PROF. A. H. CURRIER.

Oberlin Theological Seminary, established in 1835, has just entered upon the fifty-eighth year of its history. It now offers three courses of study: the regular Classical, occupying three years; the English, covering two, or, in the case of some, three years, and the Slavic, three years.

The Classical Course is similar to that of other theological seminaries, and requires of applicants for admission to it, in addition to the primary qualification of a good Christian character, evidence of such scholarship as will enable them successfully to pursue the studies of the course, the standard of scholarship demanded being a full collegiate education, or its equivalent. The seminary, since its foundation, has sent out from this course into the Christian ministry five hundred and two graduates.

In this course we have, in recent years, made several important additions, which, we believe, have greatly enhanced its value. While strenuously maintaining a high grade of requirement and scholarship in the old standard branches of study in the Hebrew and the Greek Scriptures, Dogmatic Theology, Practical Theology, Homiletics, Elocution and Church History, we have opened, as electives, to the students of this course, new branches of study recently established in the college, viz., higher courses in the history and the nature of Philosophy, and studies of the sociological questions and problems that are exciting special attention at the present time.

We have been able to insist upon and obtain a higher standard of work in the Classical Course since establishing the English Course, by placing in the latter men whose qualifications were not such as to enable them to pursue successfully the former.

The English Course was established in 1887. It was designed for capable young men, who seek to enter the ministry, though having only an English education, and debarred, for lack of mental discipline and linguistic scholarship, from pursuing successfully the advanced studi s in Church History and the Hebrew and the Greek Scriptures which belong to the Classical Course.

The situation at that time was this: 860 churches — about one fifth of all in our denomination — were without regular ministerial supply; 90 churches had been dropped from the list during the previous year, while 197 new ones had been added. We need not dwell on the pitiable condition of things resulting from the extinction of a church in a community or the closing of the house of God. In view of this pitiable condition in so many places, we thought, if the Classical Course in the seminaries, designed for college-trained men and requiring such for its successful accomplishment, be insufficient to supply our churches with needed laborers in the ministry, though this lack of ministers has been proclaimed in our religious papers for the last two decades, we should be willing to increase the supply by opening a course of study for the ministry to picked men of the right sort that have received but a common English education.

The experience of the Christian church has shown that such men, possessing good powers of mind and speech, with evangelic zeal, often become effective preachers. We therefore believed that by two or three years of judiciously applied study, men of this class could acquire such a knowledge of the English Bible, of systematic and practical theology and of the principles of sermon making and delivery, as would qualify them for usefulness in many fields. Certainly, we thought these men with such a training would prove more serviceable to our churches than the men without training that now enter in considerable numbers by "a short cut" into our ministry, or are drawn to it from other religious bodies, where the standard of preparation is very low.

The course of study adopted was carefully planned to accomplish this aim. Its success has even exceeded expectation. During the five years it has been in operation, about one hundred and thirty students have been enrolled in it, twenty-eight of whom having finished their studies have gone into the ministry. Their achievements in the class-room and their appearance at the public examinations have been very creditable and satisfactory, so that the official visitors of the seminary, eminent clergymen, in their annual reports, have spoken warmly of the new course. "I most heartily approve of this new department," says one; "and I am satisfied that it will not detract from, but supplement, the Classical Course."

The promise thus given in the class-room and in the public ex-

aminations has been abundantly fulfilled by the success of the men since leaving us. They have readily found fields of labor and in those fields proved efficient ministers. Thus our action in establishing the course has been justified by its results.

The Slavic Department in Oberlin Seminary, established in 1885–86, was started at the instance of the officers of the American Home Missionary Society, and has for its object the training of Christian young men of Slavic parentage for missionary work among the people of their race in the United States. The course of study occupies usually three years, is pursued in English and Bohemian, and includes those branches that ordinarily fit men for the ministry. This three years' course is not rigidly adhered to, owing to the character of the students received into it. They differ widely in age and mental attainments, and we are compelled to adapt our training to individual needs. Some have been able to take the classical seminary course, and have acquitted themselves with honor in it; others, with less attainments, have been led along a path of studies selected from the college and the seminary curriculum, the connection of the seminary with the college proving of great advantage in the accomplishment of this work. The students of this department are picked men, such as Dr. H. A. Schauffler, superintendent of missionary work among the Slavic peoples of our land, has been able to discover among them, and whom he deems fitted by character and ability for the work of preaching the gospel to them. Our Slavic Department may be said to be under Dr. Schauffler's special care; upon his recommendation only are students admitted to it, and they remain, to a considerable extent, under his supervision and direction as long as they are with us. Graduates from this course are now laboring in the chief centres of Slavic population in our country, in Cleveland, Toledo, Detroit, St. Louis, St. Paul, and elsewhere.

OUR PRESENT NEEDS.

First. We need a large increase of beneficiary funds to assist our poorer students. In all theological seminaries the pecuniary aid given to such students forms an item of expense as constant and necessary as any other. We must annually disburse among such students of the Classical Course of Oberlin Seminary from $2,100 to $2,400; and among those of the English Course from

$1,200 to $1,500. Our main dependence for securing this amount has been hitherto upon the donations of benevolent people, to whose attention we have brought the subject. But this method of procuring the money needed for this purpose is uncertain, harassing, and difficult. A far better way is to endow us with funds whose income shall be adequate to supply what is needed. An endowment of $50,000 or $75,000 for this purpose would give us inexpressible relief. Have not our fifty-seven years of work and the service done by the seminary to the cause of Christ in training more than five hundred men for the ministry entitled us to this relief?

Second. We need a special endowment for our English Course. From the beginning, the theological faculty has been charged with the responsibility of raising funds for its current expenses. We assumed and have so far carried this responsibility, though a burdensome one, in the confident hope that the course, when proved successful and of great use to the work of the gospel, would find ready supporters in the Christian public. For five years we have now carried this burden of anxiety and labor; the course thus sustained has been well tried and its usefulness established beyond question; we, therefore, earnestly appeal to our friends and those who love the Kingdom of God to give it an endowment that will place it on a firm and lasting foundation. The sum of $50,000 is wanted to do this. Such an endowment is our present most urgent need. Unless soon obtained the course, we fear, will have to be discontinued. The burden of maintaining it by the present method is insupportable.

Oberlin, Sept. 25, 1892.

THE PACIFIC.

REV. PROF. GEORGE MOOAR.

The Minutes of the last National Council make note that a statement from the Pacific Seminary was made but that the statement was "missing," when the Minutes went to press. If I mistake not, no statement in behalf of this institution has ever been incorporated in the printed report of the Council's proceedings.

The Rev. Prof. Dwinell, who represented us at Worcester and who preached the sermon at that session, had only a few months

more of service with us. Although his immediate connection with the faculty had been brief, six years, his agency in the organization and maintenance of the seminary had been eminent from the beginning of the movement in 1866. In April of the present year, the Rev. Prof. Joseph A. Benton, our pioneer teacher, after twenty-three years of patient continuance rested from his abundant and multiform activity. He did not rest, however, without having the assurance that the seminary was about to enter on more adequate resources. Three months before he died, a member of one of our California churches had added $50,000 to our endowments and within three months after an equal sum, of which we had the expectation, was received from the widow of one of the pioneers, now resident in Vermont. Dr. Benton himself left property to the institution, which, with the sums just named nearly doubled the funds set apart to theological training.

These gifts have made it possible to increase the faculty from the old limit of two, or at most three teachers, to five. The library has likewise been enriched. The attendance of young men has been advanced. We might of spoken three years ago of a yearly average of twelve; the catalogues of 1889-92 show twenty-three.

During the early decades, the conditions have not been favorable for large numbers. In 1869, the membership in the Congregational churches of the Pacific States was but 2,577; ten years later it had reached 5,609. The Christian families were not numerous enough to supply us. Besides, few men were as yet graduating from the colleges under our denominational auspices. The universities under secular control furnished small incentive to their graduates in the direction of the ministry. Under these circumstances it is surprising that so many students have been educated here and it is not surprising that there has not been generally an an ideal literary preparation. But things are changing for the better. Our Congregational constituency is ten fold what it was. Our own colleges are fuller of promise. The secular universities have sprung into high rank and are attracting hundreds. The Christian forces in these centres are gaining strength by better organization.

It has been necessary, and we have deemed it fit and wise to give all encouragement to men of mature years to take brief courses of preparation for the missionary work needing to be done in these new States, but with no intention of lowering the standard

of attainment for the permanent pastorate. On the contrary, our aim is to raise that standard. Our graduates are making good reports of their work in the foreign as well as in the home fields. Our position, in full view of the port from which missionaries take passage for the largest regions waiting to be evangelized, stimulates inquiry and urges the evangelistic spirit.

Much remains to be done to provide more suitable buildings and to supply the ample facilities which theological training in this age demands. In asking for these we are not restrained by the possible query, whether seminaries have not been multiplied beyond the need. If that query may be hoped elsewhere it cannot be beside this ocean. Here is an unlimited opportunity, and there is at present no competition.

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